The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
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Week by Week

THOSE departments of science which deal with natural phenomena which move in relatively long cycles are not only still in their infancy, they are still in the stage of trying to devise adequate techniques for observation. Until such techniques are clearly established, no attempt to state the causes for phenomena in these realms amounts to more than a guess, and, other things being equal, anyone's guess is almost as good as another's. Very little, for instance, is precisely known concerning a phenomenon familiar to every woodsman, that wild animal populations in any given variety for for any given area are distinctly cyclical. The difficulties confronting the scientist in this field can be imagined if one tries to plan in one's own mind some accurate method of computing, let us say, the rabbit population of Minnesota for any given year, let alone for a series of years. Similar difficulties in observation lead to constant revisions in scientific opinion regarding geological ages. And when one comes to the matter of human population, all the most learned actuary can do is to indicate what seem to be marked tendencies, admit that these may be mysteriously reversed at any given moment, and try as best he can to see what society must be prepared for if these tendencies continue.

Living Cycles

THE NINETEENTH century was one of tremendous increase in European and American populations. About the beginning of the twentieth century, this tendency began to reverse itself for Europe and North America; this reversal has continued with accelerating intensity until the present. Only eight—and these certainly not either the richest or the most powerful—of the Western European nations are at present clearly reproducing themselves (Holland, Poland, Bulgaria, Italy, Rumania, Ireland, Spain and Portugal). Of these nations, only Spain and Portugal fail to show a marked decrease in the birth rate since 1900. In the United States all authorities are agreed that we are approaching a population peak which will be reached before the end of this century, unless, of course, we change our immigration policies. For us the problems involved in this are important and demand study and planning. For such countries as France and England, with their peaks apparently a good ways behind them and with population already sliding more and more rapidly down, problems are more immediate and are causing much official anxiety. There is irony in all of this when one hears, as one still occasionally does, arguments for artificial birth control based upon Neo-Malthusian premises.

To Control or Abolish

THE MONOPOLY INQUIRY is starting off with modest rumbling and cooing. It is not supposed to be an old-fashioned "trust busting" campaign but rather an analytical effort based more on the Supreme Court idea that restraint of trade must be divided into reasonable and unreasonable than on the Branders theory that "bigness" is itself a menace. It is expected to seek methods for the social control of monopoly as much as ways to break it up. Undoubtedly the changes in steel price policy were closely linked to the expected activity of the Inquiry, which will undoubtedly examine with special care industries whose price policy is developed on the "basing point" system. That business does not altogether fear such an inquiry was shown by the recent action of the cement industry in extending the basing point system for regulating its prices. The Brookings Institution has just issued a study, "Industrial Price Policies and Economic Progress," which

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tends to whitewash big business in this respect, concluding that "efforts to maintain artificially high prices under modern competitive conditions have little chance of success over a period of years, and the price-fixing power of so-called monopolies has clearly diminished."

THIS REPORT emphasizes, however, that from its own point of view "large companies are needed only at certain strategic points in the industrial system." Still it adds that 40 percent of our industrial output is controlled by "giant" corporations. This seems a large part of the map to be considered "strategic." This is the time for the public to register how much of business we want the giants to control and how best we may control the giants. Tracing the real cost of goods to the consumer is perhaps the first method of approach, adding up all the mountainous overhead of transportation, advertising and distribution involved in large-scale operation and comparing it with more distributed economic activity. But even more important is the social approach, considering the devastating effects of centralized power and centralized population, public and private bureaucracy, and compounded individual dependence which result from economic giantism, and considering the possibilities of distributing enterprise and responsibility and freedom by new methods more vital than romantic backward glances. No law says they can't be found; no evidence has yet proved that business "bigness" is a hope rather than menace.

ON SATURDAY afternoon, July 9, Justice Cardozo died in Port Chester, New York. In the published accounts of his life much has been said concerning his undoubted learning, not only in the law but in every other study which relates to the welfare of man and to human aspirations as they eternally seek to reconcile themselves with material and spiritual reality. With all that has been said of him on these grounds and on the grounds of his command of English, his intellectual honesty, his brilliance of mind, anyone familiar with the Justice's career can only concur. But something else needs saying. Justice Cardozo's family was completely Jewish. In "Who's Who" he listed himself as a "Hebrew." In these days of growing racial hatred and persecution, in these days when men are so often judged simply because they are "Jews" and not for what they have done or been, one cannot help pointing to such lives as that of Benjamin Cardozo and hoping that such a living refutation of racial bigotry may have some small effect in restoring that sanity of view in human relations of which he, himself, was so brilliant an exemplar.

Benjamin Nathan Cardozo

THE IMPLICATIONS and results of Mr. Roosevelt's present tour have already been sufficiently discussed by various political commentators and prophets. We should like merely to call attention to certain of the President's remarks at Marietta. Here the chief executive described the life and mentality of the first settlers of Ohio. "Most went to improve their economic lot. In other words, they were following the same yearning for security that is driving us forward today. . . . A family, or at most a township, could be a whole, self-satisfying, self-sufficient economic system. . . . Under such conditions there was so much to get done which men could not get done alone, that the frontiersmen naturally reached out to government as their greatest single instrument of co-operative self-help with the aid of which they could get things done." The President then went on to draw a parallel with life and strivings of people today: "The whole nation is on a mental migration, dissatisfied with old conditions, seeking, like the little band that came to Marietta, to create new conditions—of security. In perplexities the individual turns to the collective security of the willingness of his fellows to cooperate through the use of government to help him and each other." Precisely at this point it seems to us the parallel breaks down. The frontiersmen sought government aid only in things which the larger collectivity alone could do, whereas today there is everywhere a constant tendency to push on the central government matters better left to the initiative of individuals and of intermediary organs of social cooperation and of government below the level of last resort.

President's Marietta Speech

DURING a parliamentary debate in London, dealing with work conditions and conditions of the unemployed, it was pointed out that the father of a large family might receive more money as unemployment benefit than he would earn if working at his trade. In computing the benefit the relief authorities take into consideration the number of dependent children, while the working wage, as a Conservative Member said, is "treated simply as a commodity the price of which is to be settled by higgling in the market without any regard to the family responsibilities of the worker." Mr. Amery, who introduced the discussion, wants a family allowance differential attached to wages by the ordinary method of English social insurance, with contributions from the government, the employer and the employees made in such a way that no employer could gain by hiring unattached men. Before the Minister of Labor politely shelved the matter, several M.P.'s had expressed themselves, the

Family Allowance

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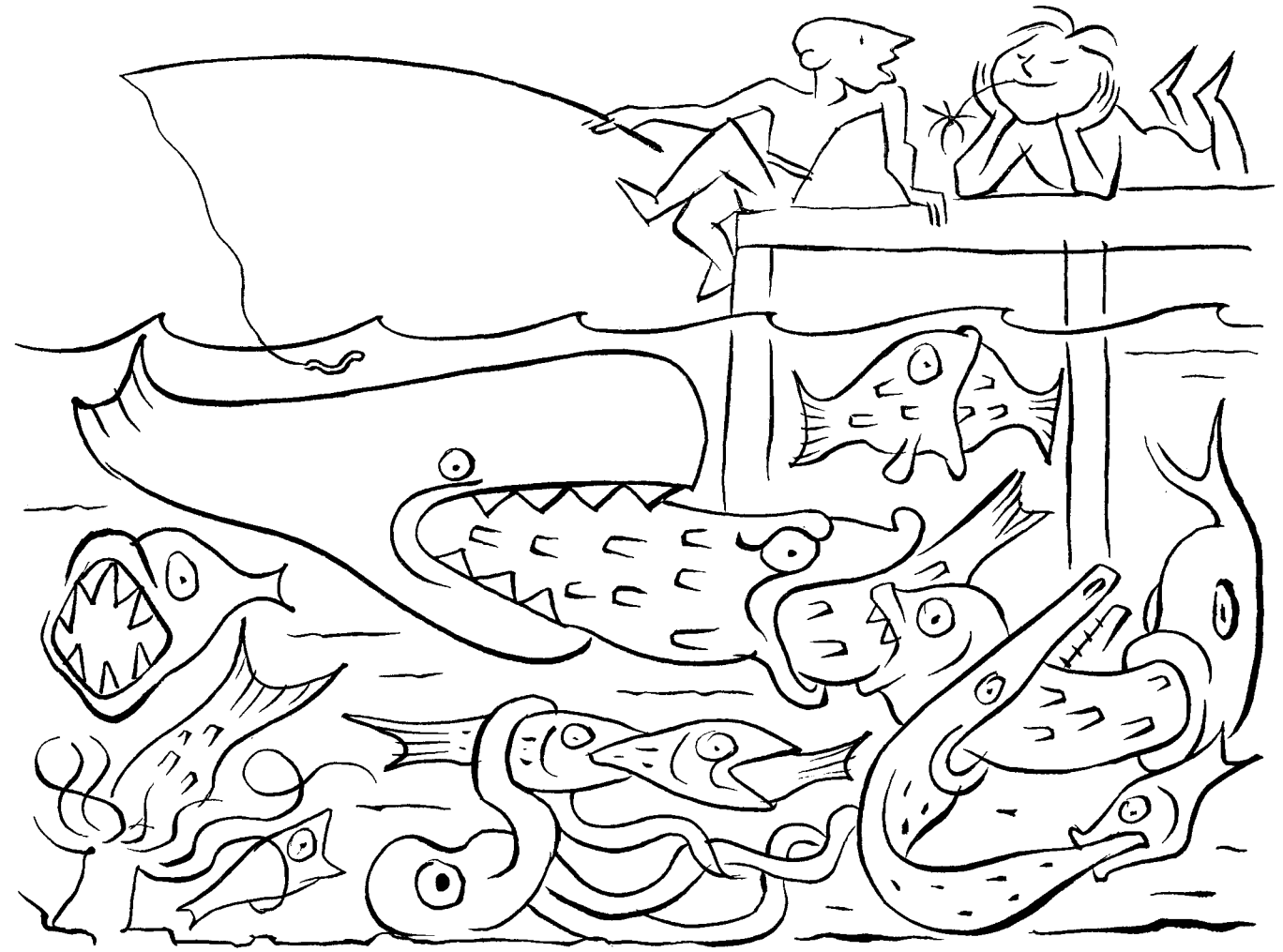

"No Bites!"

Labor representatives expressing greatest scepticism. They claimed that if the total wage bill of industry remained stationary, family allowances would only "equalize the poverty of the poor among themselves." This appears to be an argument in an entirely different controversy. The distributist objection, expressed in the *Weekly Review,* is that state-supplied allowances "would have the effect of bolstering up that pernicious [industrial-capitalist] system for a little longer, and thus of delaying the day of real reform." But no objection so far offered seems adequate to overcome the arguments for recognizing as quickly as possible the utter dependence of society on the family, and the justice of the family's claim upon the organizations formed by society: government, business and trade union. Even the argument that some nations encourage large families as producers of soldiers does not make less true the essential fact that the family produces citizens, and that only a healthy family can be counted on to produce good citizens.

The Place of Power

WHATEVER forces are responsible for making hydroelectric power so huge an issue in New Deal government, and especially in the TVA, have done a grave disservice to the country. Mr. C. W. Kellogg places the blame on the present administration and he supports it with statistics showing that "from the viewpoint of cost, electricity is not an important item." In a general program of economic stability and social security it does not warrant "the $2,425,000,000 appropriated by Congress for water power or other electric development." The private utilities, however, are also to blame for making their defense the broadside attack which they have done and either overlooking or unequivocably attacking other aspects of the program which included as one item electricity. The TVA is more than a power scheme. It is by far the largest scale integrated regional development program ever undertaken in this country. Let us hope the congressional TVA Inquiry will look at

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more than the power problem. There is an enormous amount to see in the Tennessee Valley: a new relationship of governmental units, a new approach to areas and methods of administration, new educational and cooperative activities, new fertilizers and methods of farming, a new relationship of farm to industry, and new efforts toward health control and conservation—an attempt to change the whole sociological picture of a wasting and poverty stricken section. The TVA should not stand or fall on the basis of its kilowatt hours.

Publicity Man, Unlimited?

AN UNUSUALLY engaging scheme is reported from New Zealand. The Minister of Tourists and Publicity of that surprisingly up-and-coming antipodal Paradise discloses that his government is in treaty with Mr. (or perhaps one should now say Dr.) Walt Disney for a series of cartoons dealing with New Zealand's fauna and flora, legends and local customs. "Moas" are mentioned, as well as "kiwis," "katipos" and "tuataras." These would seem, though of course we cannot be certain, to cover items of the livestock. "Poi" dances and "bakas," or war dances, would widen the field and add a more stirring note. This is the best publicity idea, we think, we have ever heard of. It combines material which we feel no publicity could spoil, with the one talent we can think of in the world today which would take the curse off of any publicity. Moreover, it combines an inimitably cherishing touch of fantasy with material precisely suited to this type of artistic rendering; and this we say confidently though we have yet to meet our first moa. The idea grows in the mind. After Mr. Disney has set the soul of New Zealand dancing across the screen of the world, let him move on to other lands, with other strangely named beasts that the generalty has as yet no power to imagine. The okapi and the wanderdoo, for instance—the wombat and the wallaby: here is material for a really cosmic publicity stunt.

The Ireland of the Near East

HOWEVER great the differences, one is inevitably impressed by the similarity of the news which daily comes from Palestine and that which used to come from Ireland before the establishment of the Free State. In both instances a proud and obstinate people have sought to obtain their desired ends by acts of individual terrorism, with the reprisals from opponents which such acts naturally produce. The great difference, of course, is that in one case the British were a party to the struggle; in the other they are attempting the almost impossible rôle of acting as policeman over both contending factions. And with neither faction in Palestine is it possible to have any such sympathy as one quite naturally had in the case of Ireland, where a people of different race and creed were fighting those who had oppressed them for centuries in order to gain possession of what, by all normal human standards, was more clearly its own. In Palestine there is no such clear-cut issue. It is, of course, the ancestral home of the Jews, but the Jews had already begun to abandon it before the Christian era. And the Arabs have considered it a part of their natural domain for many centuries. Naturally the Zionist movement and immigration of post-war days has intensified Arab feeling, until now one can scarcely see what solution is possible in the realm of "practical" politics. Such practical politics includes complicating questions of European imperialisms. Certainly any solution will have to be a compromise, and no matter what happens, Great Britain is in a most uncomfortable position. As long as she continues in Palestine, she has the almost impossible task of trying to preserve order; if she washes her hands of the whole business, she suffers a tremendous loss of prestige. Obviously the only lasting solution would involve a genuine abatement of national and racial feeling, and events in continental Europe offer neither to Jew nor to Arab a particularly good example for any such abatement.

Uses of Leisure

AMERICANS can be justly proud of the remarkable accomplishment of Howard Hughes. If airplanes we must have in our constant conquest of this spatio-temporal world, then let them be as intelligently and skilfully constructed as is humanly possible, and let them be used to bring men together rather than be used, as weapons of war, to divide them asunder. Heir at eighteen to a fortune amassed through his father's inventive and business genius, Mr. Hughes, unlike many scions of wealth, has devoted himself to productive occupations. Only thirty-three years old, he already has behind him a successful career as a movie producer, and is one of America's foremost aviation pilots with an enviable collection of records to his credit. The present flight has been in preparation for over a year and every known safety device and precaution has been considered in equipping the plane and arranging its course. Though such enterprises are necessarily spectacular, the trip is far from a stunt, as is evidenced by the simple fact that the glory is shared by five. Moreover, the plane itself is a standard transport model outfitted merely with such special equipment as the nature of the flight requires. We hope that the message borne by the plane will go beyond the perfectly proper one of calling attention to the New York's World's Fair in 1939.

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Decentralized City Homesteads

By GEORGE WELLER

WERE proof required that the pioneer spirit in America is sleeping, that proof might be found in the utter absence of leaders with initiative enough to solve the housing problem by individual action. For the first time in our history, politicians are at the top of our housing set-up, many of them of undoubted sincerity of purpose but all overlaid with the multiple wish to be all things to all men. Below these officials are housing experts, below them the financing agencies, below them the building trades with their severe caste system of techniques, and at the bottom, discernible by an occasional squeak of protest, the family that will leave in the house that Jack (its own) builds.

The dominant group in housing consists of urbanists. They want to do away with the slums by building better tenements on the same sites. This plan is acceptable in political circles not only because it is dramatic to pull down old law tenements, but also because if they were not built up again in the same spot the votes would move away. It is easy to avoid the challenging necessity for decentralizing the city; for many "housing organizations" it would be suicidal to meet it with a permanent cure. According to a statement made in the New York *Times* of March 17, by Nathan Straus, head of the Federal Housing Authority, 80 percent of the federal housing projects will be erected on the site of the old slums.

One might justifiably have expected a Catholic movement for housing to have developed, a movement based not upon the federal rental-urban idea, but upon private home ownership. If a plan for facilitating home ownership did not exist, Catholic initiative might have been expected to invent it, in line with the direction toward the wider distribution of property pointed out in papal encyclicals. Yet the only non-philanthropic organization known to the writer in which Catholic influence may be said to be operative is that of the National Housing Committee, headed by Monsignor John A. Ryan. But this group, while acting as a useful non-sectarian clearing-house for housing research, seems to discourage home ownership for the lower classes rather than wish to make it possible, and recently gave friendly attention to remarks by Walter B. Pitkin on the impracticality and danger of the low-income family owning a home.

There is, however, one non-philanthropic tested formula of community building planned from below, where a single person has attempted to solve all the problems of housing on a permanent basis: in the privately financed, non-profit residential homesteads for commuters to New York City that have been established at Suffern and West Nyack, on the west side of the Hudson about twenty miles from New York, by Ralph Borsodi.

Just under fifty years old, a consulting economist with a clientele including Macy's and other realistic institutions, Mr. Borsodi decided during the depression that the way to build homes in a democracy was not to legislate away another chunk of that democracy in public housing, nor to tax three-thirds of the nation, including the farmers, to build federal tenements for the city of 1950. Money had to be found to build homes for ownership, Borsodi thought. They had to be built at the lowest possible cost, on land large enough to be made productive by the part-time work of the owner and his wife but near enough to the great city so that the breadwinner could still commute to work. It was his belief that far from wishing to be permanently rent-dependent, most families deeply wanted to possess their own homes, in fact, that human beings were naturally and properly acquisitive, industrious, independent of spirit and desirous of having children in an environment other than that of a walk-up apartment.

Four years ago Borsodi had never built any dwellings at all, except one or two on his own homestead near Suffern. Since that time, on a plan uniquely adapted to the family, composite of the ideas of Henry George on land tenure and Thomas Jefferson on the property state, unaided by governmental capital and unimpeded by governmental red tape, he has built a group of residential homesteads which testify to the living possibility of a non-governmental solution to the housing problem. A second project has been established at West Nyack, likewise for commuters to New York. To understand the meaning of the Rockland County experiments it is necessary to find Borsodi's position in the day's bewildering network of politico-economic forces.

In his three best-known books, "Flight from the City," "The Distribution Age" and "This Ugly Civilization," Borsodi and his wife, a well-known home economist, developed a scheme of domestic production designed to make the American home, built on productive land within commuting distance of the city, as independent as economically practicable of the package-promoted, cash-dependent, non-productive life of the city. His thesis, backed with charts and graphs of his own and his wife's time and labor, was that the modern home, by use of up-to-date electrical machinery,

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could be made to operate as a producing and consuming locus of social life, instead of merely as a consuming locus. By increased reliance by the family on home cooking, quantity buying, kitchen gardening, and poultry, calculated not to put the home in the truck farm business but only to relieve the bitter alternative of the pay check or the relief check, the Borsodis proved by statistical analysis based on their own experience that the standard of living of any ordinary family could be materially raised without any serious diminishment of the cultural leisure of its members.

What was more important, the bargaining power of the salary earner was increased. Established on his own productive homestead, the family's breadwinner was able to tell fairly closely how much cash he would need for the coming year. Where the employer was unwilling to meet his calculated bid, he could simply declare a one-man strike, relying on his own cash savings through past production and his accurately gaged capacity to produce. An interval for seeking a better post was gained. The result: more independence returned to the family and bargaining power rooted there as well as in the labor union and the city-bred organization of power politics.

It is hardly necessary to say this plan, based strictly upon the liberty of the individual within the family and designed to increase that liberty from within rather than shore it up from without, is poison not only to the advertising and package-promotion group of manufacturers, but also to the whole urban-socialist-collectivist group of thinkers. Many Catholics see in it elements of the theory of Belloc and Chesterton put into action.

The city homestead idea depends on organizing a home to produce in good times and bad instead of steering forever between pay check and relief check. It is a philosophy in which a man and a woman living together, having children and working with their hands and minds, are the primary instruments. The labor union, the class allegiance, the impersonal governmental bureau and the callous corporation are made to reckon with a new conscious force: the productive power of the home. The whole leverage of the struggle of the urban dispossessed to gain security through becoming state pensioners or company chattels is switched over into a thrust for possession by the family of the means of production, rather than by either federal government or corporation, toward elimination of rent and the vesting of economic security in the home.

Good ideas for the many to read about, one may say, and for few to summon up energy to do, but where has it been all this time? Why hasn't anything apparently so germane to the American pattern of independence been tried out earlier?

Three mountainous obstacles stand in the way, preventing the cash-reliant family from beginning a suburban or semi-rural homestead life on productive land while retaining its safe tether of salary to the city: (1) the speculative prices on suitable land; (2) the usurious cost of the financing for building; (3) the high cost of construction.

The city's belt of land is in the hands of real estate speculators, determined to collect the past, present and future profits in subdivision by meeting every rise in demand for land with a rise in costs. The price of the land, as offered to the home owner after subdivision, is often three to five times its proportionate value in the entire plot as purchased by the realtor.

The second difficulty is paying for ownership. In almost every case the family has to have in hand the whole price of the land before it can build. Very few urban families in the class that is today slipping toward collectivism can get ahead far enough on their pay checks at any time to buy land. Then, to get building funds, there comes next the lending institution, with its frequently automatic attitude about foreclosure on homes where even a temporary economic stricture is present. Urban credit institutions, though glad enough to suck savings from the country, tend more and more to aggravate the centralized paralysis of the city by limiting their loans there. Such legislation as the O'Brien-Piper bill, just passed by the Albany legislature, which allows life insurance companies to invest in low-cost building only within the political boundaries of cities of 300,000 or more, ignore the new realities of transportation. Trunk highways have made the political limits of the metropolis out of date.

The construction industry is one of the most dishonest of all industries. The contractor's immoral attitude toward the consumer is aggravated by a discordant medley of inter-union strife. Every union in the building trades insists on "shorter hours, higher wages," because of the instability of employment. The contractor aggravates that very instability and builds at top speed, because of the high cost of labor. Between them, of course, the family's capital soon vanishes, and the family usually decides that a lifetime of rent receipts is the only way out of the shelter problem.

The trustees of the Rockland County projects attacked these three problems by forming a new kind of land bank on the Rochdale rebate principle called the Independence Foundation, organized not to fatten dividends but to build homes, paying 5 percent interest to its certificate holders and charging 6 percent from its home builders. (This rule, it may be noted, is lower than that of the FHA.) The Independence Foundation also entered the money market to borrow funds from credit institutions for homestead communities already established, to obtain the lowest interest rate possible, and to rebate benefits continuously to the family during the period of amortization of

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the loan. Being a semi-rural organization, its overhead is much lower than that of the big urban credit organization.

The Independence Foundation bought forty acres of land on the Haverstraw Road at Suffern. Borsodi divided the estate into one- and two-acre homesteads, to be occupied by the homesteaders as individual families, the homes to be owned individually and the land cooperatively. The land the Foundation was able to indenture to the homesteaders, through a corporation representing them, on a basis of about one-third the price similar individual lots would have cost in the open market if purchased singly from a realtor.

Payments for land, building and improvements, are made in a single assessment. This assessment, collected by the trustees of each homestead community, is paid by them back to the Foundation. The land is held in common tenure by all the homesteaders as members of the corporation, and when payments to the Independence Foundation have been completed, the homesteaders receive free title to the land. They are then at liberty to dissolve the corporation and become individual owners if they so desire, but it is unlikely they would do so because they would then sacrifice the advantages of living in a restricted community completely administered by themselves.

The Foundation built slowly and steadily to give labor security of employment and the family an honorably built home. The carpenters, masons and bricklayers, instead of having a period of intense activity at high pay, and then months of unemployment, were taken on at lower hourly wages than the union level, but with the understanding that they would be employed constantly. A careful house building schedule was arranged to keep them at work fifty-two weeks in the year, regardless of weather. A spirit of cooperation appeared among them that caused the artificially induced inter-craft strife of the school where no carpenter may touch stone nor mason wood, to disappear in favor of a house-building craft.

For nearly three years the workmen at Suffern, now organized as the Ramapo Building Guild, have been employed without interruption of any kind. The average annual earning of workmen in 1937 in the American building trades, according to an article by the housing expert Elliott Taylor in *Dynamic America,* was $616. The mechanics in the Ramapo Building Guild have earned from $1,300 to $1,500 a year and always been sure of their employment at least a year ahead. Though annual figures for workingmen's earnings in speculative building are charily quoted by labor officials attached to the "high pay, short hours" formula, there is no doubt that the Guild members have earned on the average a third more than all but the most fortunate local union mechanics have averaged annually.

To eliminate the gouging contractor as well as the exploited workingman, Borsodi has arranged that his Guild craftsmen, under their foreman or Guild master (who is one of their members), should bargain as directly as possible with the homesteader-to-be. The cost of building thus becomes a matter of mutual cooperation without middlemen. Both sides know where all the money is going. When estimates are to be prepared, the homesteader tells how much he can pay and the Guild tells him how much house he can have for that money. If the final cost runs over the estimate, the pangs are split fifty-fifty each way. If the Guild is able to effect honest economies while retaining the building standard promised, the saving is split the same way. The houses, which are of native Rockland County stone and have all modern improvements, will be standing at least a hundred years after they are paid for. The elimination of the triple-sided friction between contractor, workmen and owner gives a saving from 10 percent to 15 percent on the building cost alone, which added to the saving on the land and the location in a restricted community, makes the homesteads highly attractive investments.

Now that ten of the Suffern homesteads have been occupied, the Independence Foundation has yielded to the requests of another group in Rockland County that the homestead plan be expanded. A 106-acre estate has been taken at West Nyack, also within an hour's commuting from Times Square; the land is being cleared by the Rockland Forestry Guild, a two-man organization founded for this purpose, and twenty homesteaders, half of the full quota, signed land indentures for the new project within three months of its opening. The newly organized Clarkstown Building Guild, with one of the workmen from the Ramapo Building Guild as Guild master, has three homes under construction and has converted the century-old Dutch farmhouse into apartments for temporary use of the homestead families. Projects in New Jersey and Westchester County are under contemplation.

Both homestead associations are becoming deeply rooted in the community itself; they are not "colonies" or fads in any sense of the word and most of the sponsors are local persons. The fact that each family is wholly independent on its own land and that there is no share-the-wealth, arty or philanthropic feature of the plan has attracted the solidest kind of backing. The Independence Foundation and the School of Living, the non-profit educational institute in home planning and management which Borsodi has opened on one of the Suffern homestead sites on the model of the Danish folk school, "dedicated to the economic independence of the American people," have drawn Borsodi into correspondence with Catholic educators, notably Bishop Boyle, of Pittsburgh, Bishop Muench, of North Dakota, Father Ligutti

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of the National Catholic Rural Life Conference and the leaders of the Canadian and Western rural cooperatives. The list of sponsors of his second project includes such names as Dean Walter Rautenstrauch of the School of Industrial Engineering at Columbia, who will be a homesteader on the West Nyack project, Robert D. Kohn, former administrator of the housing division of PWA, Dr. Alvin Johnson, director of general studies at the Yale Graduate School, and Mr. Leland Olds, secretary of the New York State Power Authority.

To the outside observer perhaps the most impressive achievement has been the fact that the craftsmen of the Ramapo Building Guild are also building homes for their own families. The most marked paradox of the building situation of today is that the building trades workmen themselves cannot afford to own homes. They build homes for others, but their employment is so insecure that for themselves they pay rent all their lives. At Suffern, however, two members of the Guild have already built their own homes, thus taking the all-important step of departing from the rent-dependent class, and four more have drawn plans to build this summer.

The truly indigenous quality of the homestead movement is correctly symbolized in the names the homesteaders have chosen for their communities. That at Suffern is called Bayard Lane, after Belinda Bayard, who first bought the land from the Indians. That at West Nyack is called Van Houten Fields, after Thomis Van Howtten, pioneer settler and later progenitor of the many Van Houtens of Rockland County. As for the success of the decentralist idea, it may be said that although homesteading is being tested on the extreme periphery of commuting distance from New York, and there is equally good land much nearer, 80 percent of the homesteaders commute daily to work in the city.

The Independence Foundation has a plan capable of being used anywhere in America, to give the modern human being a key to independence and the regeneration of his home as an economic fortress. From there to spiritual revival of the family is but a step.

In the Footsteps of the Padres

By JAMES L. DUFF

IF YOU pick up the Telephone Directory of the Los Angeles Extended Area and turn to the M's, you will find there listings of more than one hundred businesses named the Mission This or the Mission That. The list starts with the Mission Apartments and the Mission Auto Court and runs through its long litany until it winds up with the Mission Welding Works. In between, in proper alphabetical order, you will note the Mission Beauty Shoppe, the Mission Boiler Works, the Mission Cut Rate Drug Store, the Mission Garage (there is a slight rash of Mission Garages), the Mission Hosiery Mills, the Mission Kleensweep Products Company, the Mission Leather Sportswear, the Mission Liquor House, the Mission Mattress & Box Spring Company, the Mission Mortuary, the Mission Staff & Stone Company, the Mission Super Service Station and many another as well.

A great many people have said a great many things about Los Angeles, as well as about its Extended Area—"twelve suburbs in search of a city." It has been the butt of many a joke, the object of many learned and painstaking analyses. It has not been backward in saying things about itself through its Chamber of Commerce, its All Year Club and such. The Visiting Firemen send out stories that vary from rainbow-tinted idylls to black hymns of hate, depending on how the V. F. fared at the hands of Hollywood, usually. Los Angeles is none of the things that have been said about it—and it is all of them. It is, like any less publicized city, what the individual finds it. But the amazing devotion of this great, sprawling, overwhelmingly non-Catholic city to the old Spanish Missions is a phenomenon that has not been much commented upon. Not only do we use the Missions in our firm styles, but such phrases as "the days of the Dons" and "in the footsteps of the Padres" are common in both the spoken and the written word.

First, we must remember that Los Angeles is not in any sense except a geographical one, a California city. As a native Californian, I have not the slightest hesitancy in making that statement. When I first came to live in Los Angeles eighteen years ago, the slogan of the boosters was, if I remember correctly, something about "1,000,000 in population by 1930." Los Angeles has more than achieved that strange ambition. I don't know what the actual statistics are—you can get them from the Chamber of Commerce, and, whatever they are, they are goshawful—but Los Angeles has suffered an influx of population in the space of a few years that is positively staggering. I recall the surprise of the bank attendant who exclaimed, "You are the second native Californian to rent a safe-deposit box today!" It was epochal! The native is the rarity. Los Angeles is not Californian. It is conglomeration.

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Second, we must remember that Los Angeles is not a Catholic city. It is rather aggressively non-Catholic. Witness the bitter opposition to the erection of a statue near the Plaza in honor of Father Junipero Serra. It may be indifferentist, pagan, Protestant, pantheistic or just plain nutty, but it is *not* Catholic. I live in a progressive suburb (population a couple of years ago, 3,730; but at the present distressing rate of growth there must be well over 5,000 here now) and in this town there is not only no Catholic church, but no church of any denomination! And the proprietor of one of the establishments bearing the "Mission" label—he is a non-Catholic Serb who came to Los Angeles via the Argentine, San Francisco and way points—once made the mistake of using an authentic photograph of one of the old Missions on his calendar. Naturally there was a cross on this venerable old building. The storm of protest from his customers that greeted this piece of papist propaganda showed him the error of his way. The complaints, he told me, were not isolated. They came in a veritable shower.

Third, we must remember that Los Angeles is essentially a Nordic city. There are large numbers of Mexicans (it is the second largest Mexican city on the continent!), Negroes, Italians and other non-Nordic inhabitants, but the dominating influence (in spite of the Spanisho-Ioway architecture of many of the homes, mine included) is undoubtedly of and from the northern peoples.

Given these three, and not stopping to comment further on almost innumerable other characteristics, it will be seen at once that the devotion to the Missions is anomalous. Old Southern California, the Southern California of the Dons and the Padres, stood for all that old Spain stood for: devotion to God, allegiance to the Church, the sweet discipline of courtesy, the indolent grandeur of procrastination, the grace and gentleness of unquestioning hospitality, a life more contemplative than energetic, more given to contentment than to the pursuit of pleasure, agrarian rather than urban; and always, always the quiet tempo of this life was governed by the sound of the Angelus that called to work and to rest.

Where does the new Southern California touch this life? Devotion to God? No, my friend, no. Allegiance to the Church? Hardly! The sweet discipline of courtesy? The indolent grandeur of procrastination? Drive out Beverly Boulevard some evening about five o'clock if you want to learn how deeply these have infiltrated the home-hurrying motorists who drive as if there were to be no *mañana* for either you or them. Unquestioning hospitality? The contemplative life? You will have to look elsewhere for these. Contentment? It is the discontent of the people that has been responsible for the curious religious growths that abound in a land where so many people with so much time to spend know nothing of leisure. The agrarian life has been handed over to the Japs, and the sound of the Angelus is drowned in the roar of the motors. It is difficult to imagine anything farther from the old Spanish way of life than the life in Southern California today. Look at the faces of the passersby at Seventh and Broadway some day. See if in those harried, worried countenances you can find any of the unhurried poise of the old Spanish days. No, the devotion to the Missions does not grow from any filiation in the way of living.

San Francisco has its Mission Dolores, but it says little about the dreamy days of the Dons, dwelling rather on its stormy, short, eventful American history. Why has Southern California seized on this alien moment in its story to idealize it and sentimentalize about it?

Is it the natural desire of men to get some grip on the past even though almost everything in that past is foreign to this present? Is it an effort to gain some kinship with a soil not their own by men who still speak of the place they came from as "home" no matter how long they have lived in Southern California? Is it (Heaven forbid!) a profound admiration for a whole system of Catholic churches obviously built without benefit of *Bingo, Beano,* card parties and bazaars? Is it true reverence for an unimaginable zeal for Christ the King? Is it the normal interest of the tourist in the country he is visiting? Is it that Los Angeles itself is so new that it feels the need for some leavening from the past and that the glorious past of the Franciscans is the one of which it can be most proud? Is it due to man's universal respect for gallantry against great odds? Is it that the whole thing is so far away and so long ago that there can be no harm, at least no great danger, in approval of such a gigantic papist project, especially since the project didn't seem to work so very well? (Many of the original Missions are in ruins, you know, and others have only recently been even partially restored.) Or is it, like Los Angeles itself, a conglomeration of these things?

I don't know the answers to these questions, but I do know that the phenomenon exists. Here is a city that is almost militantly non-Catholic, audaciously energetic, worshiping Progress, adulating the tinseled world of the motion picture, yet looking with dreaming eyes upon a day and a philosophy of life with which it has neither understanding nor communion and vaguely hoping that the emotion it is evoking is nostalgic. I, a native-born Californian who in his boyhood savored something of the old California life, wonder about this strange manifestation. It is puzzling and provoking. But it is also sometimes sweet and satisfying—in those rare moments when it seems farthest from the phony—and it may be very, very hopeful, too.

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Liturgy and Education

By W. MICHAEL DUCEY

THE CATHOLIC educational scientist and the Catholic psychological scientist have made in recent years important and timely contributions to the progress of our system of Catholic educational training. But if their findings are to be most profitably used, the inherent limitations of these two sciences must be kept clearly in mind. Catholic education is primarily interested in supernatural values and realities, whereas the scientist as such, be he pedagogue or psychologist, is primarily concerned with human values, the realities of nature. The Catholic scientist in education is bound to allow for the operation of certain factors that lie beyond the scope of his empirical study, especially the Catholic psychologist, who in his investigation of human capacities and abilities is forced avowedly to prescind for the factor of divine grace, although he knows that it is *de facto* perhaps the most powerful factor of all in the formation and control of character in the Catholic. This is a vexing limitation: Catholic education needs the help of psychologist and pedagogical scientist, although what it in the long run desires to attain interests them only remotely and indirectly. The supernatural factor in educational training ought certainly to receive as much attention and care as the natural; and Catholic teachers should be able to deal with supernatural concepts and realities with the finesse and adequacy they employ (thanks to the scientists) with regard to the natural.

How can we overcome this limitation? Various methods have been proposed and adopted; wherefore it happens that there exists at the moment a wide disparity of approach, a wide divergence in emphasis at least, in the presenting of the supernatural or mystical phases of Catholic religious doctrine. Nothing is being neglected that pertains to the deposit of faith, but the same relative importance is not always assigned to certain basic truths within that deposit. A more universal and consistent norm is desirable, if we are to achieve a harmonious totality of result in Catholic education, especially here in America where the production of new catechetical material and method has been of late so prolific and diversified. Unless we direct our lines of approach toward a common center, we shall jeopardize our cause exceedingly.

Fortunately, there is within our easy reach, an educational approach to supernatural reality that may very well contain the solution to this difficulty. The liturgy of the Catholic Church has been designed to achieve directly the very ends for which Catholic education exists., viz., the formation of the truly Catholic mind and heart, and it is immediately and specifically concerned with the supernatural phases of this process; hence it seems logical that Catholic education should carefully examine its methods and emphases, and perhaps adopt some of them. At the very outset of this examination a discovery would result which is in startling contrast with many current methods of approach in Catholic education. For we find the liturgy placing its emphasis, always and very clearly, upon the paramount human duty of divine praise and worship, not upon the duties of human morality. True, this flows from the very nature of liturgy; but it nevertheless follows that, in the mind of the Church, the duties of good moral conduct occupy a position of inferiority relative to the duty of divine praise. Nor can we question the reasonableness of this, for man has been created primarily not to cultivate the virtues, but to praise and acknowledge in a fitting manner the infinite perfections of his Maker.

The attainment of salvation is primarily dependent upon the performance of this duty; and indeed, salvation itself is to consist principally, we know by faith, in the continuance of that divine praise within the framework of heavenly life. Moral fidelity therefore properly should be regarded as incumbent upon man not for its own sake alone, not in the first place because of any intrinsic ethical value it possesses, but because it constitutes in the objective order a living act of praise, and is an extension into all the departments of human activity of that same homage and reverence for God that man is bound to render in the strict sense. Fidelity to divine law, full obedience to all the demands of ethical conduct, are themselves an acknowledgement of God's supremacy and man's state of subjection, and preserve between man and God a proper order and relationship. Surely then, Catholic education should present the requirements of Christian conduct from this point of view, and use every pedagogical device at its command in so doing.

That Catholic educators do not always stress ethical demands in this way is evident from the rather common opinion, often publicly stated by them, that the outstanding difference between Catholic and public-school training lies in our insistence upon moral values, upon a definite and lofty ethical code. But again, the liturgy does not view the moral issue as paramount, if the structure of the Mass itself is any criterion. As we celebrate it from Sunday to Sunday throughout the year, the Eucharist is from start to finish a

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grand *concerto* of praise and jubilation, extolling both the Divine Magnificence and the manifold blessings bestowed by God upon fallen humanity. Only in passing as it were, and with comparative brevity, does it pause to instruct upon the topic of Christian morality, in the Epistle and Gospel. Paradoxically enough, this comparatively small section of the Mass is often seized upon by preachers, as furnishing the most significant and important point to be noted in the august Sacrifice.

Surely, if the Church herself is more concerned with the duty of praise than with the duty of good moral conduct, if she devotes more attention to the one than to the other, it must be first of all because she considers the one to be more important than the other, and secondly because she believes that fidelity to the one logically entails fidelity to the other. Perhaps this is her manner of applying the admonition of Our Lord: "Seek ye first the kingdom of God, and all these things shall be added unto you." Concentrating the major share of her interest upon the splendor and perfection of His divine attributes, seeking first and foremost to appreciate, love and glorify them, she is confident that He will not fail to provide in return, all that is needful for the salvation of her members.

Then there is another characteristic liturgical approach to moral problems which Catholic education should take cognizance of. Briefly, it consists in the constant and striking emphasis upon the factor of divine grace which is apparent in each liturgical prayer and act. This factor is evidently regarded as paramount in the cultivation of virtue and in the extirpation of vice; whereas human cooperation therewith is assigned, in comparison, a minor auxiliary rôle. Again, the position is completely orthodox; for although both factors are indispensable; the former far outshines the latter in its intrinsic value, in its practical efficacy; and thus should be stressed accordingly.

So it is clear that Catholic liturgy regards the problem of moral behavior from a viewpoint radically different from that adopted say by the psychologist as such, or the educational scientist as such. These latter are preoccupied with the intellectual and volitional aspects of human behavior that are measurable, reducible to formulae; but they are useful to Catholic education only when they avow with consistency their own inadequacy in comparison with the supernatural aspect of character-training in the Christian. They must allow adequate scope for our teachers to emphasize the vastly superior rôle exercised by divine grace in the development of sound moral character in the child, who in turn must find therein an inexhaustible store of spiritual strength and light which he can tap at will, to produce effects which are supernatural indeed, but which marvellously influence his human conduct, his mental and volitional activity upon the human plane.

Even Christian asceticism, when considered as a separate science, pales into insignificance when compared with the objective supernatural results obtainable through liturgy. The former is useful indeed in showing us how to cooperate with divine grace in the practise of virtue and in the avoidance of vice; but these desirable ends are obtained, in the last analysis, as the direct fruit of sacramental activity. This activity ramifies through liturgy to embrace every conceivable human need, every possible problem and crisis encountered by humanity in striving to reach the highest levels of Christian conduct. The great central action of the Holy Sacrifice, the sacraments and sacramentals, the holy feasts and seasons, all are designed to achieve directly, and to render permanent and fruitful, a total result which as far as concerns us in this life may be called human regeneration and reformation, the growth and refinement and consolidation of the human personality upon the model of Christ. The true Christian is precisely the final result of this sacramental action, the concrete and living product of this process of moral regeneration implemented through the liturgy and effected by the transforming powers of divine grace. Human nature has indeed to cooperate: both intellect and will must be exercised constantly throughout the process, but their rôle is but a preparatory, auxiliary one.

The products of our Catholic educational system therefore should, it seems clear, have learned and learned well at the completion of their training, at least this one cardinal truth: that it is *principally* through their sacramental union with Jesus Christ that they will be able to live their lives in accordance with the highest standards of Christian morality, of human charity, social justice, purity, and the other virtues. They must be able to see with luminous clarity that the most potent means whereby they are to remain true Catholics, genuine products of Catholic education, are to be found in the totality of sacramental life, in that life-giving union with Our Lord which was initiated in holy baptism, and which is brought to its fulness and perfection in the Eucharist principally, and in the other sacraments and sacramentals as the particular need for them arises.

Does Catholic education as a whole present moral and ascetical values in this light? Does it stress the duty of divine praise, the primacy of divine grace in character-development, as thoroughly and consistently as it should? Does it interest itself as much in presenting the meaning and values of liturgical practise, as in presenting and applying (for example) the latest discoveries in scientific child-development? Perhaps no satisfying answer can be given to these questions; but certainly, much as we esteem the findings of modern science as applying to education, we cannot as Catholic Christians afford to overlook the in-

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finitely superior and more authentic values embraced in liturgy, for accomplishing our lofty educational aims. Perhaps the current unfamiliarity of our people as a whole with liturgical principles and values is some indication that Catholic education has been deficient in this regard. That there exists a widespread indifference to, if not ignorance of, the liturgy as a whole, is evidenced by the presence among us of the so-called "Liturgical Movement," which in effect is an effort to reform and enlighten Catholics generally with respect to liturgical meanings and practise. Already this reform has made appreciable progress, but there still remain vast numbers of the faithful whose conduct at holy Mass (for instance) evinces an appreciation and an awareness of liturgical reality that is extremely vague and feeble.

In startling contrast with this situation, perhaps as a logical result of it, is the present immense popularity and variety of devotional practises that are strictly a-liturgical, in the sense that they do not form part of, are not directly concerned with, the official communal prayer and worship of the Church. Individually they are all no doubt influential in deepening the religious fervor of our people; but as far as observation goes, they certainly evoke a greater interest, a far more intelligent and lively response, than strictly liturgical functions do. Yet certainly, they do not achieve those two great aims of redeemed man, the praise of God and the obtaining of sanctifying grace, directly and objectively, as does the liturgy. If our people were fully conscious of the vastly superior efficacy of the latter in achieving these aims, certainly they would exhibit toward it a proportionately greater interest, a more intensified and intelligent concern. But since they do not, we may with justice ascribe it to some defect in their Catholic training.

Briefer mention may be made here of certain other evidences of a faulty liturgical appreciation, for which Catholic education apparently may be blamed. There is for instance the great modern evil of individualism, of weakened social solidarity, from which the Catholic body has not escaped unscathed. But in the liturgy there is perhaps no ideal that is more clearly portrayed and engendered than precisely this one, especially in the Mass when it is properly celebrated by an entire body of worshipers acting together, and not as an aggregation of isolated individuals, each concerned merely with his own needs and aspirations.

Again, there is the growing tendency on all sides to despise properly constituted authority: a tendency which has had its alarming repercussions even within the sacred halls of Catholic learning. But it is this very principle of respect for authority, of unswerving fidelity to direction and guidance from above, that inspires the very fabric of each liturgical act.

And finally, the modern prevalence of sexual crime, of unhealthy and immoral sexual attitudes, form by no means the most trifling concern of Catholic priest and educator. But it is permissible for us to believe that had Catholic education been properly influenced by Catholic liturgy in its attitudes toward sex, if it had taken its cue from the manner in which liturgy deals with the physical in man, the situation might be a far healthier one. For to the liturgy, the human body is always the proper shrine of the Holy Spirit, its members sanctified and consecrated by a multitude of sacramental actions from baptism down to the last anointing at the hour of death; and in the holy states of virginity and matrimony which it is constantly holding aloft, we find the loftiest ideals and noblest prerogatives to which man may aspire on this earth.

The conclusion seems unescapable therefore, that Catholic education has been recreant in its presentation of supernatural values, if we may assume the liturgy to contain the proper criterion, and if certain defects in liturgical appreciation now apparent can with justice be ascribed to our educational methods in vogue. Fortunately, the remedy that suggests itself is a relatively simple one, since the apparent failure has been not one of positive omission, but rather of an improper orientation and emphasis. If Catholic teachers themselves would acquire this orientation, if they would strive to understand and appreciate and live the liturgy more fully, the required correction in their teaching would inevitably result. Two recent publications that seem well adapted to this end, are "The Year of Our Lord," by Aemiliana Loehr (Kenedy), and "The Christ-Life Series in Religion (Macmillan). The former will be invaluable in assisting the teacher to "live with the Church" faithfully and intelligently from week to week, and the latter, a catechetical textbook, will prove of immense practical aid in effecting a proper liturgical orientation in the classroom.

The Wasp

Out of the summer's gold and blue,
Into the noisome bus it flew,
It buzzed and glittered up and down,
But still a frightened scowl, a frown
It met, and still the surly eye
Of dead-alive humanity
And sordid head-gear, black and grey
To beat its golden life away.
Till, even as Orpheus from dark places,
It left that Hades of dead faces,
And all about me, every sad
And frowning ghost looked tiredly glad;
And I, I too, was happy, when
That sunlight joined the sun again.

SEUMAS O'SULLIVAN.

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Views & Reviews

BY MICHAEL WILLIAMS

IT IS highly important news that was briefly sketched in a special dispatch to the New York *Times* from Washington, D. C., on July 10, announcing that a bureau of information and publicity to disseminate facts on Catholic beliefs and teachings is being established by the bishops of the United States, and is expected to begin operations soon after August 1. Plans for the bureau, so it was stated by the *Times,* have been approved by the administrative board of the National Catholic Welfare Conference. Bishop Gannon, chairman of the Department of Press and Publicity of the National Catholic Welfare Conference, is quoted by the *Times* in connection with what seems to have been its exclusive publication of the news dealing with this noteworthy expansion of the great work which has been accomplished by the press department of the N. C. W. C.

The Catholic Church, Bishop Gannon declared, "has the duty of contributing its philosophy to the current thought of the 100,000,000 non-Catholics in order to preserve virtue and to keep the teachings of Our Lord constantly before the public." There are some 22,000,000 Catholics who are reached and to a large degree influenced by the many Catholic periodicals published in our country, and it is, therefore, to "get the Catholic printed word into that zone of 100,000,000 Americans that the bureau is being set up."

An important task of the bureau will be to correct false impressions of Catholic teachings held in the secular press, and along this line of its activities—again I follow the account given by the *Times*—the bureau will function on a national scale in a fashion similar to the statewide system of the Catholic Laymen's Association of Georgia. In this way, Bishop Gannon is quoted as saying, the hope is to stem, and perhaps wipe out entirely, the old-fashioned attacks upon the Church which are based upon misunderstanding. It is expected that another function of the bureau will be to carry on research projects and to attempt the great task of obtaining recognition in the secular press of positive Catholic Action.

Of course, all comment upon this announcement will be tentative until fuller and more definite information is at hand; but it is not too soon to welcome this much-needed development of the press work of the National Catholic Welfare Conference. As a working journalist who in one way or another has been active in Catholic journalism for some twenty years, coming into that field from that of purely secular journalism, it is a high satisfaction to be able to testify to the vast improvement in the value and influence of the diocesan and religious periodicals of the Church through the cooperation afforded them through the central organization effected by the bishops. That this improvement resulted in a very considerable extension of information concerning the Church and regarding Catholic interests generally, to the secular press, is also happily quite true. Nevertheless, it has always been obvious, at least to those who were competent observers in this field, that a great deal more could be done than was possible under existing circumstances to reach that vast mass of Americans who were unaffected by the activities of the Catholic press. For many years, the most favored proposal for accomplishing this purpose was the establishing of Catholic daily newspapers in the large cities; or even a syndicate of such papers. But that dream has remained a dream. The practical difficulties are too many, and far too grave, to be dealt with satisfactorily. For example, in addition to the financing and managing of a metropolitan newspaper—or a string of them—the fundamental needs of that organization would require the setting up of an international, as well as a national, news-collecting agency, independent of all others.

Putting that solution regretfully aside there remains, however, the method of a well-equipped special bureau of information and publicity, a public relations agency; and it is this method which appears to be the one selected by the bishops. That their thoughts should turn to the work done by the laymen of Georgia along this line is, of course, quite what should have been expected; for that work has been notably successful.

There were two circumstances, it seems to me, which explain that success and which serve to make the work of the laymen of Georgia a model to similar work attempted elsewhere, whether on a local or a national scale. In the first place, it was (and happily still is) a work proceeding under the constant support, approval and proper direction of episcopal authority, but resting in the hands of well-trained professional journalists; and, secondly the spirit animating its work always has been truly magnanimous, truly Catholic. Although in the beginning of its operations the Georgia association was obliged to deal with many publications steeped in really virulent, truly-bigoted anti-Catholicism, which often expressed itself in a most offensive way (humanly speaking), the association never retorted in kind; it invariably acted upon the knowledge that the greatest proportion of anti-Catholicism proceeds not from malice but from ignorance. It is the product of historical causes, of inherited suspicions and fears, and proceeds from historical literature of the most untrustworthy and most unscientific kinds; and when fair-minded Americans are shown these truths, they promptly cast out from their minds and hearts the poisons which were concocted in bad old days now gone forever. The Church today has really bitter, implacable enemies; but Protestant Christians are rarely found among them. Bishop Gannon and his episcopal confrères are undertaking a vast and a most promising enterprise in which they deserve the intelligent and practical support of the laity.

Communications

CATHOLICS AND PROPAGANDA

New York, N. Y.

TO the Editors: I have come to the conclusion that Catholics have a curious aversion to propaganda—that is, propaganda offered by outsiders. Neither our clergy nor our people ever seem particularly grateful for

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vicarious advertising. Take the theatre. In "Father Malachy's Miracle," which was played by a Jew and financed and supported by non-Catholics, the dissenting citizens were steeped in cocktails and frivolity, the Anglican was tepid in faith and the Catholic clergy were fervent and exemplary. In "Shadow and Substance" one of the purest of Catholic heroines dies nightly to light the world to true charity, but the play owes its triumph to the zeal of Sir Cedric Hardwicke and the acclaim of the non-Catholic press. "Murder in the Cathedral," which was produced in the spirit of a miracle play, was permitted to close in two weeks. Only one Catholic—a laywoman—appreciated the leaven of its influence and offered substantial backing but no other Catholic, nor Protestant, could be found to supplement her far-sighted generosity. I grant that the opening of "Murder in the Cathedral" collided with Lent, but I am equally certain that the Communists would never have let such resplendent propaganda slip away while a member of the party had the price of a balcony seat in his pocket.

The latest instance of this Catholic indifference is the case of the Cloisters. Here is one of the most magnificent free advertisements of Catholic art and faith. No one can linger in the gardens of the Cloisters, nor even in the bare chapels, without sensing some of the peace of the Church or the majesty of her heritage. It is particularly instructive for those who may imagine monasteries to be gloomy places of incarceration. One might conceive of the *Daily Worker* damning the whole museum as an insidious Roman Catholic plot, or else the Catholic press warmly applauding the Barnard-Rockefeller gift where thousands study Madonnas and saints with apparent enthusiasm, but I was surprised when even THE COMMONWEAL dismissed the situation as "Cloisters without Monks."

In the first place, if monks were in the cloisters, then only the monks would see them. Last summer in Santa Barbara how I longed for a peep at the old garden that no woman may enter. Of course it would be splendid for the Benedictines or Cistercians if they might tread the pebbled paths or intone their Psalms in the chapels over the Hudson, but even they may agree that the cloisters they once consecrated may bring a message now to many they otherwise could never reach.

It may be through the inspiration of the Holy Spirit that we Catholics leave it to the outside world to plan our propaganda—and to pay for it.

EUPHEMIA VAN RENSSELAER WYATT.

SNIPING AT CAPITALISM

St. Louis, Mo.

TO the Editors: To have the ideas of the Catholic Alliance of St. Louis receive consideration in the columns of the new COMMONWEAL, even if only to be damned with faint praise ("Sniping at Capitalism": June 3, 1938), is encouraging. It would have been much more encouraging, however, had Mr. Philip Burnham not virtually ignored what is the heart of our attack on the capitalism of today, i.e., "It separates ownership from responsibility."

Ownership in the traditional sense involves not only the possession of a right or interest in property, but also having power over it, and lastly, exercising that power. It is an active, not a passive thing. With this type of ownership, whether exemplified by the farmer, the corner grocer, or the classic capitalist complete with silk hat and tails, there can be no quarrel in principle. They are, each in their own way, responsible.

The defense of this kind of ownership may lay us open to the charge of merely "sniping at capitalism," but it is necessary in order to distinguish what it is we wish to kill. The charge that modern capitalism exalts greed and tends to degrade the worker, could be made with equal justice to its historical forerunner—industrialism. It is used by Socialists and Communists to condemn the institution of private property itself, and as a justification to deprive the individual of this responsibility and transfer it to the State. The comparatively new element in economic society which makes it incompatible with Christian principles is its irresponsibility.

When an individual uses capital (accumulated wealth) to engage in productive economic enterprise from which he reaps a reward, this can be ethically justified only if along with his rights he accepts duties. These conditions are clearly met when the "capitalist" takes an active part in the business, whether as proprietor of a filling station or the president of a mammoth factory. In either case abuses may arise, but it is recognized that the individual is responsible for these abuses, both to society and ultimately to his Maker. However, this kind of capitalism is no longer the dominant form of ownership.

It is the absentee owners of the corporate system who now hold title to the majority of productive wealth in this country. And the same ethical considerations which justify the active (responsible) "capitalist," when applied to this kind of ownership, lead us to the inescapable conclusion that it is immoral.

The ownership of shares of stock in the great quasi-public corporations which control the majority of business today entitles the possessor to the profits while leaving him powerless to exercise his duties with respect to his ownership. Where there is no responsibility, therefore, there should be no rights.

Until developed by detailed application, as Mr. Burnham suggests, this is bound to sound demagogic. Yet the first step must be destructive, to condemn, to "shoot to kill," in Mr. Burnham's words. When men of good-will are convinced of the intrinsic evil of our highly respected and respectable absentee ownership, the way will have been cleared for real reform.

THE CATHOLIC ALLIANCE OF ST. LOUIS.
By *L. F. Lanwermeyer.*

It was not the intention of "Sniping at Capitalism" to "damn with faint praise" the Catholic Alliance of St. Louis. Reference to the Catholic Alliance was made as an illustration of good work, in an argument not dealing with the separation of ownership from responsibility. THE COMMONWEAL *is eager to know more of the Catholic Alliance, its principles and its work.—The Editors.*

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The Stage and Screen

Vacation in the Catskills and on a Dude Ranch

RKO Radio's "Having Wonderful Time" on the screen isn't quite the same as Arthur Kober's play on the stage. However, the screen version, which omits most of the play's Jewish emphasis, is good fun and still tells the story of a bunch of "Bronx hillbillies" at Kamp Kare-free. Ginger Rogers and Douglas Fairbanks, jr., play the rôles of the vacation-hungry stenographer and the "waiter-by-day, gigolo-by-night" college graduate with charm and understanding. There is something pathetic about these two who meet in the summer camp. When the girl agrees to marry the boy as the picture closes, you wonder, "What next? Will they move in with her parents in the Bronx?" However, don't let this note of sadness deter you from seeing "Having Wonderful Time," because you *will* have a good time.

"Cowboy from Brooklyn" starts off as if it were going to be just another dull, singing, Western picture. Dick Powell and the two other members of his orchestra from Brooklyn are thrown from a freight train in Wyoming, and accept jobs on a dude ranch. Just when the plot seems too conventional, with the dude ranch trying hard to please its customers and with everyone singing cowboy songs about "ride 'em tenderfoot," Pat O'Brien, a theatrical producer, shows up. The satire then outsatirizes itself. Mr. O'Brien, overcome by the beautiful Powell voice, rushes the singer to New York, makes him a hit on the radio, and is knocked out when the cowboy is exposed as a fraud from Brooklyn. This new Warner Brothers picture moves right along, and you'll like it if you accept it as a fast, rowdy burlesque that is packed with laughs.

If you think "My Bill" has anything to do with Helen Morgan's sitting on a piano and singing nostalgic songs about her man, you're all wrong. This little item, put out by Warner Brothers, is a Mother's Day number with carnations, false sentiment and strained financial deals. The "Bill" in question is little Dickie Moore, the only one of widow Kay Francis's four children who sticks by her after she has behaved like a thoroughly stupid mother. Frankly, one can hardly blame the other children for going with their rich aunt. Dickie, who calls his mother, "Sweetheart," is gushingly sweet to an old woman across the street, and when the woman dies she leaves Dickie two houses and lots of other things; and everything is OK. I'll take Helen Morgan and the piano.

It isn't difficult to understand Gracie Field's amazing popularity in England after one sees "We're Going to Be Rich." Although she's no beauty, the girl sings exceptionally well and has character. This picture was made in England and is distributed here through Twentieth Century-Fox. Effectively set, mainly in saloons in Johannesburg, South Africa, at the turn of the last century, and starring Victor McLaglen and Brian Donlevy with the English favorite, "We're Going to Be Rich" tells an entertaining and vigorous story.

PHILIP T. HARTUNG.

Books of the Day

Their Own Affairs

The Lord Helps Those . . . How the People of Nova Scotia Are Solving Their Problems through Cooperation, by Betram B. Fowler. New York: Vanguard Press. $1.75.

THE FIRST paragraph of this heartening, even thrilling story emphasizes the most significant aspect of the Nova Scotia cooperative achievements. That aspect is not the manifold improvements in the economic conditions of the fishermen, farmers and miners who created and who carry on the various enterprises. It is rather "the educational impulse which is the heart and soul of this strong and portentous movement. . . . In the few years of its economic operation it has demonstrated so clearly and unmistakably the fitness of the common people to handle their own affairs and remake their own communities that more and more of our social and economic thinkers are being forced to turn toward St. Francis Xavier University to consider the nature and import of this miracle."

"The fitness of the common people to handle their own affairs. . . ." The demonstration of this fact has been made possible by a few professors of the St. Francis Xavier University who for several years undauntedly and unwearyingly preached to the impoverished and in many cases, illiterate inhabitants of eastern Nova Scotia "a deep and profound gospel of the dignity and ability of the common man." But these pioneering professors had, and still have, more than a social philosophy; they were equipped with an economic technique. To the miners, the fishermen and the farmers they presented their gospel, "not as a vague and wishful doctrine but as a cogent and practical plan of action. . . ."

"The dignity and ability of the common man." This was, and remains, a fundamental article in the social faith of Reverend J. J. Tompkins, who was at once the theorist, the inspirer and the organizer of the movement. He believed that the "common man" had the native ability to utilize the techniques of cooperation if only he were given the opportunity to obtain education and training. But it must be the right kind of education. It must imbue the people with faith in themselves, must provide them with an adequate social philosophy and must give them a technical training in the best procedures of cooperation and in economic self-government.

All this was made available through the extension department of St. Francis Xavier University. The various forms of cooperative enterprise were explained to the people in language that they could understand and in conjunction with the actual establishment and operation of these institutions: the credit union, cooperative marketing, cooperative stores, cooperative small factories and sawmills. The foundation of it all was the adult education program. Small study groups were organized in which the people were taught to think for themselves, in which many of them learned to read and write, in which all learned to see the relation between the cooperative store and the whole problem of distribution, and the similar relations between the other cooperative institutions and the wider problems of economic and social organization; for example, those of housing, insurance, cooperative medicine, public utilities, taxation and individual ownership.

More than once in the course of the volume the author compares adult education as carried on in Nova Scotia

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with the adult education which we know in the United States. He finds the former considerably superior. In Nova Scotia the programs are conducted through lectures and study clubs in a very practical way, with a very realistic content and with the most active participation by the learners themselves. The subject matter has a direct relation to life and the whole process is largely that of self-education. According to the author, the operation of the various cooperative enterprises is also superior to similar activities in the United States, inasmuch as the cooperators use these institutions not simply as a means of reducing interest charges, buying goods more cheaply, or selling their produce at higher prices, but as inter-related instruments for promoting the whole cooperative economy and establishing economic self-help and self-government.

That part of the book which describes the achievements of the Nova Scotia cooperatives in terms of dollars and cents will probably prove of most interest to the average reader. The account is comprehensive, gratifying and encouraging, but space is wanting here for even a summary statement of specifications. Let it suffice to say that every one of the cooperative enterprises has been financially successful to a degree that is almost incredible.

The book is appropriately dedicated to Dr. Tompkins, and one of its most gripping chapters is entitled, "A Prophet with Honor." In 1923 Dr. Tompkins was transferred from the university to the bleak little fishing town of Canso. Many of his friends looked upon it as a demotion. However he may have regarded the transfer himself, he seized the opportunity of putting his theories into practise, with the result that a short fifteen years later the movement that he inaugurated has changed the face of all eastern Nova Scotia and he himself becomes celebrated as "A Prophet with Honor." May his example become an inspiration and source of encouragement to thousands of other priests who minister to humble flocks in apparently hopeless places!

It is to be hoped that this small but very well written and intensely interesting story of the cooperative movement in Nova Scotia will number its readers by the tens of thousands. JOHN A. RYAN.

FICTION

Under the Hog, by Patrick Carleton. New York: E. P. Dutton and Company. $2.50.

SO DEEPLY rooted in English literature is the Lancastrian and Tudor estimate of Richard III, "the wretched, bloody, and usurping boar" of Shakespeare, that any effort to make him hero instead of the blackest villain in the calendar must seem Herculean labor. Yet judicial modern historians have lifted from Gloucester's shoulders some of the weight of crime contemporary fear and hatred laid upon them and have admitted his ability and the promise of his short reign. Marking hysterical and partizan rumors unproven is, however, a different matter from making Richard a tragic hero, as does Mr. Carleton in his vigorous new novel. His Gloucester is a sensitive, strong idealist whose driving principle, "I will let nothing stand between me and what I see clearly ought to be done" is also his doom.

There is little need to say that the fifteen years (1470-1485) of this tale are some of the most portentously dramatic and some of the ugliest in English history. With perfidy become a shameless commonplace, this period crowns ignobly the decades preceding and explains in part the Tudors' hold on their England. Almost any ordered government was better than such strife as Buckingham here describes: "Everything is for sale in England. . . . For sale, for sale: you madmen, who talks about honor in England after civil war for thirty years?"

To mastery over a complicated record, Mr. Carleton has added not only striking character studies but also skill to select richly contrasting values and to create memorable scenes. The age and its people, from cottage to throne, come alive for us. OLIVE B. WHITE.

HISTORY

The Roots of American Civilization, by Curtis P. Nettels. New York: F. S. Crofts and Company. $5.50.

THIS book of more than 700 pages summarizes clearly, and with copious references to the more detailed sources, the results of the modern study of our colonial history. For a long time the religious fervor of the Pilgrim Fathers, and to a lesser extent of the Puritans, threw so strong a glow that the popular mind, at least, took a very narrow view of our colonial period and failed to understand its many complexities. It is possible that there has been a swing too far in the other direction, and in an effort to discover the economic forces at work, the social structure of colonial life which affected its development, and the other complexities which led to the Revolution, modern historians have minimized the rôle of Puritan Protestantism, which, stemming from New England, was after all the tap-root of our democratic civilization. It was the tap-root because the religious sanction and sustaining faith which it gave to self-reliance enabled the New England colonies to survive and expand not as trading-posts but as integrated communities, in which the plain man had an importance he had never known in the Old World and in which democracy could grow. The plain man in the Old World did not aspire to education. In the New, as Professor Nettels points out, the middle classes aspired to the wealth and the education of the upper classes, and the plain man aspired to become middle class. So today we have our high schools and state universities, and woe to the educator who endeavors to split the curriculum according to social classes! Labor may talk about a class struggle, but it doesn't propose to have it in the public schools.

Professor Nettels's book is a textbook primarily, better written than some but still arid in style. Textbooks are not supposed to indulge in prophecy, or even application. Yet the mass of fascinating material here presented cries out for application. Here are our roots. Here the explanations for both the idealism and the materialism of America, as we have ourselves known it in the past. But what of the present? Are we trying to graft on these roots stock which cannot be nourished by their sap? How far have alien philosophies of life weakened the force of Puritan individualism? Is it, without its religious sanctions, a force at all, but merely a tradition? The first colonists were frontiersmen, and the frontier dominated and conditioned colonial life—a root we were all aware of till the end of the nineteenth century. Is there any sap left in that root? Is there anything else in our national heritage from the Founding Fathers which can be tapped to take its place? This book, then, while it admirably summarizes our knowledge of colonial history, in reality raises innumerable questions the answers to which would be more interesting than anything in the text. But doubtless Professor Nettels would say, with Kipling, "That is another story." WALTER PRICHARD EATON.

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The Finns on the Delaware, by John H. Wuorinen. New York: Columbia University Press. $1.25.

FOR MORE than six hundred years, until 1809, Finland was an integral part of the Swedish kingdom. A large part of the population that settled in the Delaware River Valley was Finnish. For this reason our government sent a belated invitation to the government of Finland to participate, on an equal basis, in the observance of the tercentenary of the founding of the New Sweden colony this year.

In this timely essay Professor Wuorinen summarizes the essential features of Sweden-Finland's seventeenth-century experiment in American colonization. Excepting occasional references to the period after 1655, no attempt has been made to extend the narrative beyond the chronological limits indicated by the seventeen years (1638-1655) during which the Swedish flag flew on the Delaware.

The Swedes and the Finns were the builders of the first permanent white settlements in Pennsylvania and southern New Jersey. New Sweden, however, was not a notable success. The eleven expeditions, after Peter Minuit landed at Paradise Point (where present-day Wilmington stands), were inadequately prepared. In many instances they were interminably delayed, not only by the hazards of navigation, but also by the inadequacy of human and material resources. The ultimate result was that the colony never exceeded a few hundred souls. Swede and Finn alike soon became English in speech and American in manner of living. New Sweden is properly regarded as a minor historical incident in the greater, more compelling and more dramatic story of a new nation in the making.

JOHN J. O'CONNOR.

The Process of Change in the Ottoman Empire, by Wilbur W. White. Chicago: University of Chicago Press. $3.50.

IT IS with real delight that I call the readers' attention to this excellent study. It is devoted to the disintegration of the Ottoman Empire, but it offers more than a simple report on historical facts. The author tries to show a historical trend away from the ancient methods of war toward peaceful procedures. To him his story furnishes an interesting laboratory for the problem of how the dynamic changes in international law worked out under different conditions in the European, African and Asiatic parts of the late Empire.

In our days which seem to be pregnant with new danger of war we forget too easily how many dangerous conflicts in the formerly Ottoman territory have been settled peacefully after the World War: the Albanian-Jugoslav boundary dispute of 1921; the question of the Bulgarian comitadjis and the Tunis national decrees in 1922; the bombardment of Corfu in 1923; the Turco-Iraqui frontier question and the exchange of Greek and Turkish nationals—the planned migration of nearly five millions—in 1924; the Greco-Bulgarian boundary controversy of 1925; the problem of the Hungarian optants in 1923 and 1927; the settlement of the Assyrians, 1932-1935; and the remilitarization of the Turkish Straits in 1937, not mentioning minor regulations.

It may be that the author is too optimistic and that the procedures of peaceful change will not prove durable. But his point of view adds a very interesting and stimulating feature to his matter-of-fact information. Whether you read this book thoroughly or just look up in it certain events, it will prove satisfactory. C. O. CLEVELAND.

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The Inner Forum

CHARITY reports are usually dull and unprofitable documents which signify very little to the reader except to indicate, in a purely financial way, how moneys have been dispersed and where they came from. The 1937 year book of the Catholic Charities of the Diocese of Brooklyn, issued a few weeks ago is a conspicuous exception. In its introduction appear the following sentences: "Both the professional social worker and the volunteer have an important part in this diocesan program. With the former, social work is a vocation, and the worker gives full time to the work and is therefore able to handle many situations arising in the course of the day to which the volunteer cannot devote the time. With the volunteer, social work is an avocation and in many instances a real consecration. In most cases a volunteer has other primary responsibilities—his own business, his family, and other interests. The two groups, working together understandingly and harmoniously, may accomplish great good." Such a happy conception of the proper relation between volunteer and paid worker is sufficiently unusual to arrest the attention of any reader acquainted with contemporary tendencies in charity administration.

The year book goes on to report on each category of diocesan charity: home relief, care of the aged, child welfare, recreation. In each instance the object is to try to afford the recipient of charity the widest possible coordination of all available help both from public agencies and private charities as well as from diocesan charities themselves; and the final aim is the optimum rehabilitation of each case. A number of individual case-histories are given which somehow ring truer than such thumbnail sketches usually do, partly because the endings are not always presented as completely happy; each case-history shows something accomplished but not those millenial and complete solutions which give an air of unreality to many similar reports. And as a practical demonstration of the principles quoted from the introduction, we find that the St.Vincent de Paul Society last year took care of nearly 46,000 cases as against the 13,000-odd cases handled by professionals. One feels the necessity of complimenting those who prepared the Brooklyn year book, as well as those responsible for the efforts it records, on having done an excellent and—dangerously—appealing piece of work.

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C. O. CLEVELAND is the pen-name of a well-known German Catholic writer.

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Week by Week

THE COUNTRY accepted with almost excessive serenity the Budget Department's new estimates. Operations of the federal government during the year ending June 30, 1939, are now expected to result in a financial deficit of $3,984,887,600, and the federal debt on that day is expected to stand at $40,650,000,000. Adding the estimated non-federal public debt for June 30, 1939, the total public debt of the country will amount to about $60,000,000,000, or $460 for every individual. It is impossible to prove that any particular creditor class owns this debt, or, more particularly, that any section of the population is exempt from it. If there are taxes or if there is devaluation to handle it, the costs are shifted around in the general processes of our economy until the spendable income of practically everyone is reduced. This is a problem which has to be met. Presumably, no one welcomes a perpetually unbalanced budget, but unfortunately, now in this country many wise words on federal finance deserve to make little impression because they are overloaded with a sinister implication: that the government should impossibly curtail social services and relief for the needy. There is still some healthy tax talk, and that is the most deliberate and rational way of meeting the problem, but present tax discussion is mostly about integrating federal and state taxing systems and about removing exemptions and credits, and too little about widening the tax base according to the La Follette scheme, or otherwise increasing the Treasury income and reducing preventable expense for "national defense" and loose general administration. Citizens must realize that what socially necessary jobs they refuse to take responsibility for themselves are going to be done in round-about, more dictorial and more costly fashion by government, and that citizens are going to pay the costs anyway.

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ONE OF the most convincing arguments against over-concentration of population in the great cities is that it costs more to live in them. A recent report of the Bureau of Labor Statistics on "How Urban Families Spend their Incomes" bears out this argument. Food and shelter require substantially greater outlay in New York and then Chicago and then the other largest cities than they do in smaller cities. Some slighter adjustments can be made on other items of expense, but they are less essential items, and in some cases present no real advantage to the urban family. The best saving big city families make is in clothing. The main point, however, of the report here dealt with is the difference of proportional spending between income classes. In the cities, the lowest income families spend 40 percent of what they spend on food and 30 percent on housing. In the highest bracket, families spend 20 percent on food and 12 percent on housing. The restriction on the poor implicit in these figures should disturb the whole nation—to the point of action. Economic equalitarianism has certainly not yet been carried to extremes. A more equivocal comparison deals with the net surplus of income over expenses. "The income level at which the surpluses of families making net savings became large enough and frequent enough to outweigh the net deficits of families whose expenses exceeded their current incomes, was reached at $1,250 in Portland, $1,500 in Columbus and Omaha, $1,750 in Chicago, Providence and Denver, $2,000 in Atlanta, and at $2,250 in New York. At all income levels, white families in New York City showed the smallest net surpluses." Should New York or Portland be the proud city?

The Cost of Living

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THERE is a similarity of appeal in the recently announced program of the Middle Class Alliance, Inc., of Detroit, and the plan of the various chambers of commerce of New York "to resell the American system to America." The chambers of commerce complain that "one of the main difficulties faced by business today is a lack of understanding on the part of the workers and consumers who constitute the general public of the importance to them of the development and maintenance of private business enterprise. . . . After surveying what private enterprise has done for America, we hold that it is an unalterable fact that the salavation of America must come from adherence to the proved American system." The first plank in the platform reads: "Business offers every man the opportunity to go as far as his ability and his industry will carry him." Would that this were so! The ranks of the unemployed would be fast depleted. No one can remain blind to the industrial efficiency wrought in America by large-scale enterprises. But then too there is the unfortunate by-product of "technological unemployment," with its attendant injury to general prosperity. You cannot have your cake and eat it. We are further told: "If we are to develop economic stability, it will come through the development of business and not by government mandate." But just as government mandate cannot create economic stability, neither can it be blamed for the economic "instability" which appeared in 1929, when chambers of commerce had little reason to berate government interference. All movements tending to protect and stimulate small private enterprise in this country are welcome when they do not do so by suppressing the rights of those below them. But the principal obstacle in the recent past has been not governmental meddling but voracious large-scale enterprise whose interests chambers of commerce traditionally have defended. Perhaps the chambers of commerce program maker has not realized the implication of his plan.

Middle Class Welfare

RECENTLY the New York *Times* commented editorially on the "growing indications of an acceptance of responsibility on the part of the men and signs of political maturity" in the maritime unions of both the Pacific and Atlantic coasts. Of course there can be maturity only if unions are allowed to grow up. If their very existence is constantly threatened and their normal activities regularly thwarted by unenlightened or recalcitrant employers, then reason is no longer the order of the day and violence and excess both within the unions and in their external relations must be expected. Maritime unions have existed for many years now and their growing maturity simply indicates the wisdom that comes with age. In contrast there are the recurrent troubles connected with the auto workers' unions, as witnessed by unauthorized strikes and internal dissensions. Many of these must be regarded as the follies of youth long denied its day. They can be expected to continue for some time and brute opposition will not hasten their normal process of elimination.

Labor

UP UNTIL six or seven years ago the United States continued to produce more cotton than the rest of the world combined. Some years before, danger signals had become visible to those who had the perspicuity to see them: great acreages of cotton were being developed in Africa and in South America. Then the crop control policies of the New Deal, designed to bolster the price of the staple, encouraged those who had been trying to build up new sources of supply in other lands. The resutlant improvement in cotton prices brought with it so great an increase in cotton production elsewhere as virtually to lose for us control of production. Last year we supplied considerably less than half the world's raw cotton, whereas in the past our production has been 68 percent or better of the total. Here is what lies at the root of the troubles of Southern agriculture, and the period of adjustment away from cotton as a single money-crop to some other rural economy is bound to bring with it a terrible burden of poverty and distress and maladjustment for the South.

A Plenty Exceeding Measure

NO POLITICAL utterances can overcome this one basic fact, that cotton is no longer king. As was pointed out some weeks ago, wheat offers a somewhat similar problem to the farmers of the West, except that we ourselves can consume a far greater proportion of our wheat crop—about 70 percent of this year's crop as against 50 percent of this year's cotton—and the export problem is only acute in so far as it affects the immediate price level. Yet this problem is acute enough, since the world crop this year has proved to be excellent everywhere, contrary to earlier predictions. In fact this year's world production of wheat is probably the greatest in world history. Secretary Wallace has proposed to those nations which participated in the International Wheat Conference (every important producer except Argentina) at its recent London meeting that the principles of the ever-normal granary—principles that date back to the days of Joseph and Pharao—be extended to include world wheat production. The proposal has been recommended back to the individual participating nations; it is a hopeful suggestion—perhaps the only possible one in the present agricultural set-up.

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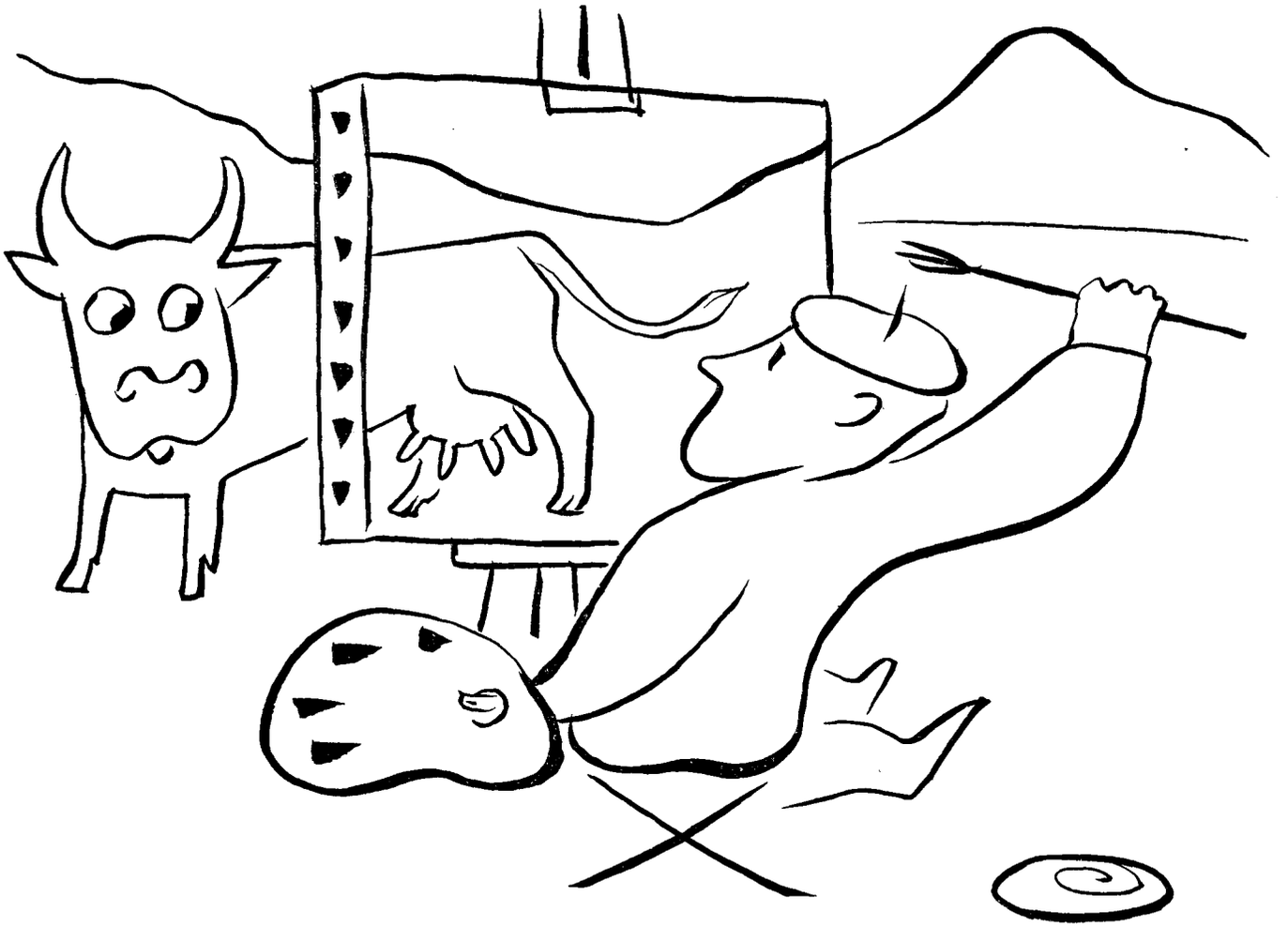

The Realist

ON JULY 18 the results of the passage of the federal Housing Act became tangible, when the first dirt was turned for the foundation of a federal-municipal public housing project. Senator Wagner was there to help operate the steam shovel and to say that "this occasion signifies that public housing has come of age." The United States Housing Authority has $800,000,000 to allot to cities which have their own housing authorities and which can furnish 10 percent of the cash to be expended. By July 15 the U.S.H.A. had earmarked $504,669,000 for projects throughout the country. The second step is the arrangement of loan contracts with the municipal authorities, and the third is the actual payment in instalments as work is done. The public housing program is getting under way, and that undoubtedly has something to do with the better tone of business sentiment. Private building is still held up seriously by high costs. The Cleveland Trust Company *Business Bulletin* summarizes some interesting statistics on the cost of constructing a six-room house, gathered from 92 cities by the Federal Home Loan Bank Board. The statistics omit charges for all incidental fixtures and only include the most basic costs of production. In January, 1936, the average cost of materials was $3,214, and the average cost of labor was $1,577, or a total of $4,791. Both sorts of costs increased rapidly during the following spring, and by August, 1937, the materials had risen to $3,609, and the labor to $1,801. Direct labor costs had advanced over 14 percent and materials more than 12 percent. There have been slight decreases in material costs since then, but the total cost remains well over $5,000. Colonel Ayres thinks "these new cost data reflect the greatest weakness of the construction industry, which is the almost complete lack of integration. It consists of great numbers of independent groups of artizans, laborers, architects, contractors, manufacturers, dealers and promoters, each seeking its own advantage." Private building has to be integrated around the directing home-owner, if a substantial number of homes are actually to be built.

Dirt Turns

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IN SALUTING the summer, 1938, edition of the *Tower Postscript* of Manhattanville College, on the score of its leading article, "Principles versus Prejudices," by the president, Mother Dammann, we must begin by saying that the small space at our disposal here is wholly inadequate to deal with that article. It should, indeed, survive as a classic pronouncement on the duties and privileges of Catholic and American colleges in the matter of interracial justice. There are Catholic institutions of higher learning which accept Negro students; others which do not. In leading Manhattanville from the latter into the former class, Mother Dammann happily has the support of the college trustees, of about 80 percent of the present student body, registered in a student-supervised poll, and apparently of the great majority of the alumnae. This fact in itself, as applying to a small and select college, conducted by the Ladies of the Sacred Heart whose history is associated mainly with the education of the privileged classes, demonstrates more surely even than Manhattanville's increasingly enviable scholastic record that the college has recognized and moved to meet a situation which, however inevitably it may seem to have grown, cannot be called creditable or viewed as permanent. Properly qualified Catholic Negroes have the right to a Catholic higher education. To Catholic educators pondering the fact that there is only one Catholic college exclusively for Negroes, Mother Dammann's article is required reading.

Problem Met

HOWEVER much one may have disliked fascism in all its forms, its most rabid enemy has had to admit that the Italian variety is in many respects preferable to the German. One of the most important of these more sympathetic elements in Mussolini's "ideological front" was his party's attitude on the question of race. There has, of course, been anti-Semitic propaganda in Italy. What nation today is free of it? But the government officially has not previously manifested any authoritative anti-Semitic tendency; Italian Jews have been members in good standing of the Fascist party. An official statement of policy on February 16 last said: "The Italian government has never thought and is not now thinking of adopting political, economic or moral measures against Jews as such, except, of course, in the case of elements hostile to the Fascist régime." Now comes an exceedingly alarming report by an anonymous academic committee which has been studying the racial question under the Ministry of Popular Culture. It is true that the report is not expressly official. It is also true that the report deals only with biological rather than moral distinctions; certainly the report indulges in no ranting comparable to that common in Germany. But it may be a straw in the wind. It is reported that Jews are now blocked in careers previously open to them. The Holy See at once, and in no uncertain terms, made clear the Catholic attitude on the matter; the official Italian press has been minimizing the report ever since the first day of its publication. There have also been suggestions that the report was intended to achieve an exterior political end—to make England think that the Rome-Berlin axis was growing stronger and hence to expedite the putting into effect of the Italo-British treaty. If this is the case, it is a shabby trick, but it reduces one's reasons for alarm at what seemed like a new and sinister development in a régime which at least was not as bad as it might be.

The Swarthy Aryan

THE RESTORATION and dedication of Reims cathedral, described elsewhere in this issue, will gladden the hearts of multitudes throughout the world. Catholics will rejoice to see this venerable and sacred house of worship reconsecrated to the service of God. Builders and architects will welcome the preservation of a masterpiece of construction. Travelers who have relished its beauty will be comforted to know that that beauty again shines in glory. Frenchmen will glow to see a symbol of the faith and genius of France resurrected from ruin. All civilized men will be edified by the generosity of Mr. Rockefeller and the others who contributed in rebuilding the house of the Prince of Peace so recently destroyed by the marshals of war. The glories of Reims and its Gothic architecture have fired the imaginations of many. So much so that imitation and copying of various degrees are current down to our own time. Unfortunately, much of this has been slavish, unwarranted and ill-advised. It must be remembered that Reims cathedral itself was something of an innovation in its day, and had its architects restricted themselves to copying older forms it never would have come into being. Many of the features of Gothic simply were practical answers to problems created by terrain, material and function. It is noteworthy that in the work of construction, the aim has been practical rather than archeological. No attempt was made to use medieval devices and materials when available present-day techniques were more effective and economical. It might be well if this outlook became more prevalent in American construction. Then we would have buildings better adapted to contemporary and local needs, and would avoid the enormous expense and inconvenience involved in building archeological reproductions that are more museums than anything else.

A Moral of Reims

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Reims Reborn

By BERNHARD RAGNER

ON July 8, 9 and 10 medieval pageantry was resurrected when "Our Lady of Reims," the historic and majestic cathedral now completely "healed" of its war-time wounds, was "officially inaugurated" with picturesque and dramatic ritual. At the same time, Reims-the-martyr, triumphantly risen from its ruins and its shell-holes, celebrated its rebirth and its emergence as "the most American city in France," from the standpoint of hygiene, symmetry and beauty. Presiding over this national festival of thanksgiving, in addition to bishops and ministers of state, was "The Smiling Angel," that symbol of hope and fortitude which, for centuries, has bestowed its benediction upon the millions of pilgrims, artistic or religious, who have come to Reims to marvel and admire, meditate and pray.

"Although there still remains a great deal to be done, particularly in the way of additional bridges, squares and buildings, the cathedral city stands transformed, modernized and reborn," declared Mayor Paul Marchandeau, moral architect and virtual builder of the new Reims, also Minister of Finances in the Daladier Cabinet.

"Not only has the cathedral, that masterpiece of Gothic art, been entirely restored and equipped even with a modern system of steam heating, but the city itself, the target of Germanic invasions across the centuries, has been rebuilt according to the most modern conceptions. Our population is larger than before the war; industry and commerce are thriving again. Twenty years of patient, heroic, constant endeavor, plus the generous aid of John D. Rockefeller, jr., plus the helpful advice and supervision of George B. Ford, the renowned American specialist in city-planning, have made this achievement possible. Reims is proud of its glorious history, but we do not live in the past tense; our hearts and minds are turned to the duties of today, and the destinies of tomorrow, as the civil and religious celebrations . . . in July will demonstrate."

For three days, Reims was in festival mood. On Friday, July 8, in the vast square before the flood-lighted cathedral, a medieval mystery entitled "Adam and Eve" and written in the twelfth century, was staged by a group of Sorbonne students called "Les Théophiliens." This was followed by a pageant, requiring 300 actors, singers, musicians, etc., called "The Great Hours of Reims." It had been written by M. Henri Ghéon and included "The Baptism of Clovis" on Christmas day, A. D. 496. "The Coronation of Charles VII" in 1429, which was the crowning achievement of Saint Joan of Arc, and finally "The Passion of Reims," which portrayed its war-time martydom. More than 10,000 persons, it is stated, were able to see, hear and applaud this spectacle, which was repeated on Saturday night.

On the day following, there was a military review, a banquet at the city hall for distinguished foreign guests, the dedication of the restored organ, and visits to the cathedral and its treasures of art and history. No fewer than fifty-two cardinals and bishops took part in the "official inauguration." Emmanuel Cardinal Suhard presided; the program comprised a pontifical high Mass and a procession of relics about the cathedral. Among these relics were the sword of Charlemagne, a prayer-book of the sixth century, an ivory comb which once belonged to Saint Bernard, reliquaries, candlesticks and holy vessels, and finally several score of coronation ornaments which played a rôle in the ceremonies staged when the various kings of France were crowned in Reims.

In the course of the day, the British delegation presented to Cardinal Suhard an authentic copy of the standard which Joan of Arc carried at the coronation of Charles VII. Research in moldy documents, dating back to Joan's day, permitted an exact reproduction of this standard to be made. We know that Joan was in Reims from July 16 to 21, 1429; during this time she met her father (whose hotel bill, by the way, was paid by the municipal authorities), her younger brother Pierre and Durand Lassois, her cousin. The cathedral, at the time, did not yet possess its two magnificent towers. Joan was so pleased with her reception that, after her departure, she sent three letters of thanks addressed to the "good and loyal citizens of Reims." This standard is the gift of a group of Britons who possibly are thus trying to atone, at least in part, for what Kipling called "that cruel, undying sin we shared in Rouen market-place." Lord Hewart, chief justice of England, led the British delegation to Reims.

In some respects, Reims may with justice claim the title of "American city." Not only did Mr. Rockefeller contribute generously to the restoration of the cathedral, there is also an American Memorial Hospital which specializes in children's diseases. There is a Rue Rockefeller; also an Avenue Myron T. Herrick, and a Carnegie Library with a statue of the donor standing before it. Finally, as already indicated, an American expert in city-planning helped to rebuild the new Reims; in consequence, there is an American atmosphere, particularly in the business section. "American" is a popular adjective in Reims, whether it refers to a way of preparing champagne, philanthropy, or business methods.

And yet, despite this admixture of Americanism, Reims is distinctly and profoundly French.

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Because of its history, whether secular or religious, it has become a symbol to Frenchmen, an emblem of past glory and of future hope. The cathedral, more than any other, not even excepting Notre Dame de Paris, possesses national significance. Within it, for more than a millenium, has been enshrined not only the idea of religious unity, but also the growing concept of unity that is national. It was at Reims that twenty-five kings of France were crowned, and the statue of each is included in the royal gallery of the cathedral.

Thousands of Frenchmen, in 1938, echoed the faith and the aspiration of René Armand when he wrote: "Edified by an entire people in the centuries of faith and mysticism, the cathedral raised above the roofs of the city, above the countryside, above the horizon, the cry of hope of unhappy humanity. It was the great reality which, soaring over the miseries of the epoch, enabled man to support trials with patience and to believe in the future. Daughter of a mystical love, Our Lady of Reims assumed the task of teaching and spreading love, of gathering about herself the material and moral life of the town. Thus, before her noble portal was born the synthetic idea of the French motherland."

For more than thirteen centuries, this cathedral has had a dramatic career. As far back as A.D. 496, Clovis, King of the Franks, was crowned here, not in the present cathedral of course, but in a chapel which stood on the site. The last monarch to be anointed in this historic edifice was Charles X in 1824. Best known to Americans, however, was Charles VII, who here received the royal crown, thanks to the heroism of a peasant maid by the name of Joan of Arc. Quite rightly, her statue stands before the cathedral, although it had to be removed, temporarily, for the inauguration festivals.

It is indeed "fit for a king," this cathedral. In no other Gothic structure, except perhaps Chartres, is to be found so sharply marked the spirit of the Middle Ages. The interior is impressive, with massive pillars, side aisles, and stained-glass windows of great beauty. Although it took more than two centuries to build, the original plan of the first architect, Jean d'Orbais, has been faithfully adhered to, so that the cathedral has a unity which many others lack. The total length is 488 feet; the total width, 200 feet; while the two famous towers which flank the entrance are 265 feet high. Hundreds of statues adorn the church, both within and without, and some of them are so accurate in detail that they provide exact information as to the wearing apparel of the time of the Crusades.

The corner-stone of the present cathedral was laid by Archbishop Alberic de Humbert on May 6, 1211. Since that day, it has been growing, is still growing. However, for obscure and perplexing reasons, it was never consecrated to divine service until last year. At that time, the ceremonies were exclusively religious, and it was announced the "official inauguration," national and international, ecclesiastical and civil in character, would be held this coming July.

To the present generation, Reims Cathedral is famous primarily because of its mutilation during the World War. From 1914 to 1918, it was the symbol of French sacrifice and heroism. From August 1, 1914, to March 21, 1918 (the date when Reims was evacuated by the civilian population), it was struck by no fewer than 159 shells. But the shelling continued, and from June 25 to September 17, 1918, exactly 123 additional shells hit the structure, making a total of 282 direct hits. Indeed, during the work of restoration, a 380 mm. shell, which had not exploded, was found embedded in the floor.

After the war, M. Henri Deneux was appointed architect-in-chief but progress was slow. Tons of debris had to be removed. A canvas roofing was placed over the building, and on Christmas day, 1919, part of the nave was restored to religious worship. Slowly, methodically, the priceless stained-glass windows were put back in place, under the direction of M. Jacques Simon. Then, more than a decade ago, Mr. Rockefeller made his generous offer, and work was speeded up; in 1936, he visited the cathedral and expressed approval of the restoration effected thanks to his liberality. At the time, Reims made him an honorary citizen and named one of its thoroughfares, near the cathedral, after him. Within one of the towers are the "Rockefeller Chimes," the melodies of which echo across the fertile vineyards of the Champagne country every evening.

The cathedral is accustomed to disaster, to war, to fires, also to neglect. During the French Revolution, it was profaned, and was only saved by being transformed into a Temple of Reason. Napoleon, both as consul and emperor, was unfriendly to the ancient structure; too many monarchist memories, some of them inspiring, lingered about it; in consequence, it was "demoted" and became a simple parish church. Logically enough, it was restored to its ancient rank when Napoleon took up residence in St. Helena. As an Anglo-Saxon writer has said, "While France remains, Reims cathedral can never be destroyed. It may be wrecked, mutilated, pitifully spoiled, but it will always rise again. For Reims is one of those great Gothic shrines which have their being in the very soul of France."

It was with this conviction and this faith that "the cradle of French unity" was reconsecrated to its century-old mission this July.

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Newspaper Editors Are Sissies

By R. E. WOLSELEY

"HE CAME up to me, on the northern side of the street—said something which I could not hear distinctly, then pushed me down the stone steps . . . and commenced fighting with a species of brutal and demoniac desperation characteristic of a fury."

Is this Mr. Hearst speaking of an attack made upon him by J. David Stern? Roy Howard complaining of being set upon by Frank Gannett? Paul Block's description of an encounter with Mike Gold?

No such thing. It is James Gordon Bennett sr.'s explanation of a fight he had one hundred years ago with Colonel James Watson Webb, editor of the New York *Courier and Enquirer.*

These could not be modern newspaper editors, for, alas, those of the 1938 brand are sissies. Not because they do not engage in blood-stirring fisticuffs, for that is a credit to their intelligence, but because they are unwilling even to razz each other in their editorial columns.

Who ever hears any more of newspapers printing fake stories for the sake of catching a copying rival in the act? Who ever reads an editorial that says of another editor, as some of Park Benjamin's did in 1840, that he is an "obscene vagabond, a loathsome and leprous slanderer and libeler," "a venomous reptile," and "a polluted wretch"? These gentle words appeared, with dozens little more tempered, in Benjamin's New York *Signal.*

Now and then, of course, there will be a vicious feud, like the one on the Pacific coast last year which resulted in a murder. But this was so unusual that it became a big national story. In the ordinary run of affairs the public thinks, with reason, that editors get along with each other like other members of the Rotary Club, the Chamber of Commerce, and the Outdoor Country Club. This is true, despite a few newspaper novels, plays and movies that pretend there are lifelong animosities between sets of editors and publishers everywhere.

This movie stuff is all hooey, of course. The modern editor or publisher is a cold, bloodless being. He cares so little about his pet policies that he won't quarrel with the town demagogue or ward leaders about them, much less rival editors. Just when Henry J. Raymond, founder of the New York *Times,* would roll up his sleeves to write a longhand reply to an editorial in the New York *Tribune* chiding his paper for one thing or another, the modern editor will accept an invitation to play golf with the other Kiwanians, hang up the mouthpiece of his dictaphone or tell his secretary to go home for the afternoon, and forget all about his executive order to the managing editor to have a reporter prepare and leave on his desk another story on the menace of the Reds.

If the modern editor wanted to, he could find many good excuses to meet a rival on the esplanade every week or so and have it out. Fortunately, society is past the barbarism of duelling. It must be admitted that a good imitation of the Louis-Schmeling set-to by two bespatted editors would not be conclusive and might not be even amusing. But the least that might be expected is a lively exchange of editorial blows. But no, there is only silence.

In Chicago, for example, there might be some swell mix-ups between the two colonels, McCormick of the *Tribune* and Knox of the *Daily News.* Even better might be the clashes between whoever is the current editor of Mr. Hearst's *Herald Examiner* and the *Tribune's* colonel. Possibly best of all might be S. E. Thomason or Dick Finnegan of the *Times* against the field, including the *Journal of Commerce* and the *Daily Drovers' Journal.*

The *Trib* might have picked a fight with the *Times* for the latter's exposé of its election story about all the discarded Roosevelt buttons after a rally for F.D.R. or for showing up its attempt to make the Social Security Act's provisions and requirements seem little better than those in connection with work on a Georgia chain gang. The *News* could have raised Cain when the *Times,* in vidation of copyright, printed Westbrook Peglers crack at the G.O.P. which the *News* purposely omitted one night.

But in that same Chicago, known for its hard-boiled journalism (remember Hildy Johnson in "The Front Page"?) the *Herald Examiner* can hide Robert Irwin, the New York artist's model's murderer, for a day and the other papers don't even bother to do anything about it or even to point out that the trick doesn't harmonize so well with all this cry about freedom of the press. When the *Tribune* went so far as to blame an "L" wreck on the lack of legislation dealing with daylight and standard time, no paper took this chance to poke fun at so ridiculous an attempt to apply a policy.

Not so those he-men of a century ago. Henry Lynch wrote in the New York *Herald* in 1836 that Colonel Webb was being paid for rigging the stock market. The elder Bennett made the most of the story in an editorial, with the consequence that Webb, meeting him in Wall Street,

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knocked him down, and thrashed him with a cane. Bennett took an awful beating good-naturedly, at least so far as his comment on it goes, for he wrote in the *Herald* that his skull had been opened by the blows, but that: "The fellow, no doubt, wanted to let out the never-failing supply of good humor and wit, which has created such a reputation for the *Herald,* and appropriate the contents to supply the emptiness of his own thick skull."

The colonel and Bennett met in combat again that year, and Bennett came off with few injuries this time. He wrote of Webb and all other adversaries: "Brute force, barbarian comment, and miserable trick and juggle are the only weapons they employ. The *Herald* is producing, and will produce, as complete a revolution in the intellectual habit of daily life as steam-power is doing in the material." Bennett also was horsewhipped, but not over journalistic matters so much as for using his columns to reflect on the morals of certain New York business firms.

Benjamin H. Day, founder of the New York *Sun* and probably forgotten today except (erroneously) as the source of the Ben Day engraving process, carried on many a quarrel with his fellow publishers. Once the *Sun* chided the editor of a new contemporary by publishing this: "The *Evening Star* of yesterday comes out in favor of the French, lottery, gambling, and phrenology for ladies. Is the man crazy?" The man was Mordecai M. Noah, editor, playwright and social crusader. Such comment on new papers was a common occurrence in the 1830's.

Not quite so far back in history, just beyond the middle of the past century, when papers had no legitimate reason for lambasting a rival they invented both reason and rival. Wells Drury, who was reporter and editor on numerous papers on the Comstock Lode in Nevada, tells in his autobiography the story of the mythical Wahbuska *Mangler.* The Carson *Appeal* of the same state was wont to reprint and answer savage editorials from the *Mangler,* which had existence only in the minds of the *Appeal's* editors. Drury wrote that many residents of Nevada still think there was such a paper as the *Mangler* because the hoax between it and its contemporaries was continued many years.

Thus far we have seen evidence of personal bravery or physical combat between the editors of yore. Some were interested only in personal publicity or foolish editorial counter-attacks. Others could not be content without defying tyranny or furthering the cause of civil liberty.

But today we are not likely to see our editors depriving themselves of very much or becoming martyrs for larger causes. They have—and it is to their credit—abandoned physical strife in the public square.

The modern editor cannot be bothered emulating Abijah and Thomas Adams, of the Boston *Independent Chronicle,* who in 1799 defied the vicious Sedition Law and were arrested for their pains. Nor imitating John D. Burk, editor of the New York *Time-Piece;* Benjamin Franklin Bache and William Duane, successive editors of *Aurora,* who were arrested and in one instance nearly deported about that period for their spurning of the seditious libel laws. The imprisonment suffered by James Franklin, editor of the *New-England Courant,* or by John Peter Zenger, publisher of the New York *Weekly Journal,* seems to set no example stretching from 1735 to 1938.

As for the martyrdom of Elijah Lovejoy: that makes the timidity of the editor of today all the more sharp. Lovejoy, an opponent of slavery, was editor of the *Observor* of Alton, Illinois. He was shot for his views in 1837.

Even so relatively safe a career of crusading as that of Colonel William Rockhill Nelson, who remade Kansas City with campaigns conducted through the Kansas City *Star,* no longer seems to move our editors to deeds for the public weal.

From magazines and news-reels comes more of the spirit of truth-seeking than from the newspapers, for whom the guarantee of freedom of the press was set up and defended with the flesh years ago. The picture magazines go to bat against police third-degree methods, against suppression of speech, and against slum conditions in the big cities. The news-reels tell the story of Nazi terrorism and inroads upon American democracy and of Chicago police brutality.

Today a thousand causes go unpublicized in the majority of the American newspapers. Whatever physical improvements are obtained for a city through its press—a new park, a new playground, a street sign or warning here or there—are brought into being after a long campaign which the paper uses very often to promote its own welfare. Into almost every city it is possible to go with a flashlight and find corruption—political, educational or business—about which the newspaper says nothing, which, in fact, it denies it has any business to expose.

Of course there are the 100 Neediest Cases and other good deeds of a minor nature. But what use to boast of 100 when 100,000 is just a starter on the real situation? How about a few really big drives against munitions makers who profit from the deaths of Japanese, Chinese and several kinds of Spaniards? Or a campaign against lynch law? Against waste of natural resources by private business as well as by government? Against Frank Hague's fascism? Against municipal corruption in dozens of cities?

How account for modern editors being such milk-sops?

With several reasons. Publishing a paper, to begin with, has become an industry, something like

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making munitions, manufacturing automobiles, or running a chain of grocery stores. Newspaper feuds and the sight of one editor flogging another are disliked, not because they are barbarian and unintelligent when they become physically personal, but because they would hurt business. No one would expect Henry Ford to walk into Alfred Sloane's office and knock his block off. It may be okay for Sinclair Lewis to punch Theodore Dreiser or for Ernest Hemingway to floor Max Eastman, but after all they are only authors. They are expected to be temperamental.

Big businessmen never must come nearer to a dispute than to argue over the short seventh at golf or to rise alternately to speak at the trade's annual convention. If Sam Goldwyn should take a poke at Darryl Zanuck out in Hollywood, it would be bad publicity for the movie industry. The press agents for their firms wouldn't allow it. It is undesirable, of course, because it is a stupid way to settle a dispute, but that it not the reason for the restraint.

Likewise for Tom Wallace of the Louisville *Times* to have some things out with Dr. John Finley of the New York *Times* might put the American press in the same class with politics, labor unions and prize fighting. It would never do to come to grips with matters like that.

Not only would a return to the good old crusading days of Bache, Lovejoy, Bennett, Dana, Zenger, Greeley, Webb, the Adamses and Day not pay, but it would not be respectable. And respectability is a high ideal among newspaper editors these days. No longer are they ruffians who edit the copy themselves and throw irate subscribers down the stairs. They now have mahogany desks to sit at in walnut-walled rooms equipped with all sorts of devices to make work easy. They are surrounded by many assistants. They take regular vacations; they have yachts; they are leaders of the church and set the pace for social functions.

The personal journalist of seventy-five or one hundred years ago was the man of vigor in the newspaper world. Today the personal journalist is the columnist, not the editor. He is the nearest to a survival of the fighting journalist. The men and women who can give and take it now are Heywood Broun, Dorothy Thompson, Walter Lippmann, Westbrook Pegler, Boake Carter and Herbert Agar, among dozens of others not quite so familiar. Yet even they, with all their freedom (Howard Vincent O'Brien's column on Colonel Knox, wherein he declared his boss would be a failure as president, is an example), seem to be squeamish about commenting on each other or on each other's papers. Broun did it not long ago and was quoted widely because it was such an unheard-of procedure. This editorial silence is calculated to deprive the competitor of publicity.

The most potent reason for the modern newspaper's weakness may be the fear of legal entanglements. Libel suits are expensive affairs and it costs papers a lot to win or lose them. So foggy is the law of libel that editors cut out material which is risky rather than fight for a point and possibly win it by taking a chance. Most editors have trouble deciding whether some statements or news phrases are libelous. A few hire lawyers to go over all proofs but it is easier and cheaper simply to knock the suspected sentence or words out of the text.

What chance, then, has a columnist to call the guy who writes a similar daily piece "an ill-looking, squinting man," as one editor labeled another a century ago?

No, the day of the fighting editor is gone. Few editors fight in any sense of the word. Physical clashes are and should be no more; vocal conflict is rare, written wrangling is occasional and indulged in only at election time (and who still takes election fights seriously?).

Not many editors are willing to fight in any way for causes more daring than those which were progressive at the time of the American revolution.

The real fighting spirit today is seen in the legislative chambers, the union meeting halls, on picket lines, at teachers' conventions, and during the church conferences of the country. It may not be bloody; it should not be bloody. But at least it is earnest and forward-looking.

The editors, sad to say, can best be described by a good old word devised about Ambrose Philips—namby-pamby.

New Englander

If in my verse you hear a stony note
Or now and then the barb of driven steel,
Remember the past: the stopped and song-choked throat
That might not utter what it still must feel.
Remember men whose faces, harsh with toil,
Still lit blue eyes' bright lanterns at a smile;
Remember the shoulders whose strength built in the soil
Stone fences, logs hand-hewn to shape a stile.

And think too of the women at the loom,
The firelight crimson on the sanded floor:
There was a silence sometimes in that room
That strove to speak, stammered, and was no more.
Oh, I can see them dark beyond my shoulder
When I frame in a phrase the fields they plowed:
I can see the blade, circling the stubborn boulder,
Hear metal shrieking on stone, protesting, loud.
So how shall I write, save of those stormy hills,
Long nights, rich days and dreams that all went past:
How shall I write, with spring at my window-sills
And the shape of another over my paper cast. . . .

ELEANOR ALLETTA CHAFFEE.

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Policy and Action

By CHARLES OWEN RICE

NEARLY a year ago in press dispatches, mostly from Pittsburgh, a word combination, that startled many a reader, began to circulate. A group with the weird title Catholic Radical Alliance had been formed in that grimy town and was saying and doing things which attracted public notice.

Why this combination, Catholic and Radical? What the connection? What the purpose? Well, there was a definite purpose and a definite connection. The group, composed of priests and laity, was formed to translate the social encyclicals into action as best it could. It wanted to make the dynamic, effective social teaching of the Church known and heeded. Acting in accordance with Christian prudence and charity, it frankly intended to dramatize and drive home its points by every proper and available means.

The word radical is a perfectly respectable and decent one. Like many another it has been "given a bad name." It has been taken over by, and handed over to, those who want to change our social and economic fabric in a harmful, unchristian and very sanguinary fashion. But it still means nothing worse than something that goes to the roots.

In the minds of many, Catholic and non-Catholic, lurks the thought that the Catholic Church is primarily a conservative, nay reactionary, force, while, as a matter of fact, she is dynamic, crusading and radical. Hence the use of "Catholic Radical" Alliance, both to shock and to inform. Who will deny that people in this time of crisis need to be shocked and informed and awakened to a realization of the true nature of things?

Communists and Leftists of all shades have been making a deal of noise. Condemn them, as we may, for their errors, it were foolish to deny that, in the minds of very many, they stand out as friends of the worker and the poor. Their zeal is magnificent. Their social message, their suggested cures for the world's malaise, abominable. But we know of them and their zeal and their message; while, who knows of the Catholic cure? Who knows that there is such a cure? Who knows, outside of some relatively learned men, that the evils of our present system have had their most incisive and complete condemnation in the encyclicals of Pius and Leo; that the Church is the friend of the worker and the poor; that she calls upon her sons to lift the burdens from the shoulders of the down-trodden; that she has definite, practical recommendations for the healing of our sick society?

Learned sermons, well-planned conferences, flowery discourses do not tell the average worker of his powerful and eager friend nor of her heartening message. Study clubs, round tables, debates, etc., do some good, but, by themselves, they are hardly very useful.

Something different was needed. Something very like what the clear-eyed zealots under Dorothy Day and Peter Maurin were doing. That's why the Catholic Radical Alliance was formed. It was formed to do things and also to dramatize and exemplify the wisdom, practicality, activity and charity of the Catholic Church.

We feed, shelter and clothe the poor, counsel and aid the workers, picketing with them, feeding them, addressing them, defending them from attack. We do this, primarily, because it is right and good and, secondarily, that all men may know the Catholic stand. For this reason we do not hide our light under a bushel. In so far as they are available, we use the legitimate avenues of publicity: newspaper, magazine, radio. When we do, or are going to do, anything, we tell the papers, and, if we can, we have photographers on the job.

Our stand on labor is the one that has aroused the most interest. We help every legitimate union that needs us and that we are able to help. However, although our first activity was for an A.F.L. union, our C.I.O. advocacy has attracted the most attention, favorable and unfavorable, probably because the C.I.O. itself has been attracting a great deal of attention.

Very shortly after the Catholic Radical Alliance was formed last spring, Pittsburgh was stirred by an A.F.L. strike at a monster food products factory, whose name, by the way, is internationally known. The strike was proceeding according to schedule. The company bought page ads in every daily, accused the union heads of being Communists, claimed that a few agitators were responsible for the trouble, that its employees were eminently satisfied but that outsiders were stirring some of them up. A company union, too, was in the field and it was extolled as a simon-pure, legitimate, independent organization.

We lined up the facts in the case, got in touch with the strike committee, heard their side of the story and the next day two priests and four of the laity were down on the picket line. Signs were carried proclaiming the justice of the strikers' cause and our support of them. When the strike ended in an agreement for an election,

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priests from the C.R.A. addressed a pre-election mass meeting. During negotiations, later on, one of us sat in on some of the conferences. Subsequently at an N.L.R.B. trial he testified in the union's behalf.

What did all this mean? It meant that a Catholic group had taken action on behalf of the workers, had helped them materially, had won their gratitude and had effectively spiked Communist reports that the Church was for the rich and against the poor.

In this particular case we know definitely that our action helped the legitimate union materially, especially in the election, for our stand nullified carloads of company propaganda. We know also that Communist elements nibbling at the workers, especially their leaders, were given a set-back.

Our attitude and general line of attack has been the same in other cases. Of course, every strike situation is different, every union is different and changes in technique are required. But our main design of practical action remains unchanged. In one case, feeding of the strikers may be the best help we can give. In another, raising of morale by speaking to the workers may be best. In still another an approach to the management may be of the most service. But in each case we follow the lines of action, within our power, which seem most effective.

We do not confine our work merely to those occasions when the workers are striking or preparing to strike, but we speak to them and move among them on every occasion that offers.

We do all this because, primarily, it is the Christian thing to do. American workmen, in the mass, are in the toils of an unjust wage slavery. They lack freedom and security. Under the present system a good labor union is the only thing that can give them even a modicum of freedom and security. In their struggle to establish labor unions, to defend their rights and insure justice they need and deserve the support and guidance of all decent elements in the community. Especially, do they need and merit the aid of religious groups and individuals.

At the time of a strike or even of a union drive for membership, the worker is subjected to terrific pressure from many sides. He is threatened, the union is maligned, sudden benefactions from the management affect his judgment, the newspapers print partizan stories, law-enforcement agencies are often on the side of the boss. The worker knows not whom to believe, whom to trust.

At such a time, it seems to me that it is a real work of charity for a disinterested party calmly to tell the worker what his rights are, to tell him just where a labor union stands on the moral scale. It is good for the perplexed and embattled worker to know that he has the right to organize, to know that his union is not communistic, and to know that he has the right, nay the duty, to strive for a just wage and decent working conditions because that helps not only himself but the common good.

Are we not following the Pope's counsel, command rather, when we "go to the workers," giving them leadership, gaining their confidence? Strike or no strike, we seize every opportunity we get to address the workers and impress upon them that the injustice, which they groan under and strive against, is unchristian and condemned by the Church. We drive it home that to assert themselves, they need not be Communists, they need be but Christians. This helps the worker by stiffening his morale and enlightening his intellect, and also by innoculating him against Communism.

Our positive action in helping the workers gives us many chances to serve the Church in other ways. For instance, it causes the workers to listen to us when we warn against dangerous organizations, theories and lines of action. We prevented many a local from sending delegates to the American League against War and Fascism's national convention held in Pittsburgh last fall. We picketed the convention and attacked it in the public press. We had proved ourselves friends of the worker, and he listened to us. When a prominent Pittsburgh labor leader—A.F.L. be it noted—foolishly gave public proclamation of his Communism, we were able to call on his local to remove him from office without the risk of being called Fascists or tools of the bosses. When a Communist argues against us he cannot accuse us of being "do-nothing" theorists, and he is lost for rebuttal on account of this.

The labor angle is just one facet of our program. In addition, there is our House of Hospitality, where 350 are fed daily, our Farming Commune, our education and propaganda activities. Of that side of our work maybe THE COMMONWEAL will let us speak more later.

Someone may wonder how one gets a thing like the C.R.A. started. It's simple. You get a group of kindred spirits together. Discuss social issues for a time. Wait until a strike bobs up in your vicinity. Investigate the issues, giving the worker the benefit of the doubt. Make a statement in the workers' favor, if they be in the right, as they generally are. Go down to the picket line and carry signs favoring them. Try to get your pictures taken down there, being sure to have a few pretty girls in the foreground so that the picture will stand a good chance of being printed. Brazenly make statements on everything germane to your field. The true Catholic doctrine is such dynamite that statements of this kind are always newsworthy. Thicken your hide against assaults from the Right and Left. Let them beef their heads off, you will be doing right and God will bless you.

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Confessions

By NATHALIE TROUBETSKOY

IN THE spring after my seventh birthday, structural alterations in our country house in the Ukraine caused us to accept the hospitality of my Aunt Catherine, our nearest neighbor. Tcharnishovka was some forty miles from our home, across boundless steppes, over rough and flooded roads, and even a small desert, where the horses had to be unharnessed from the family barouche, and six pairs of oxen attached instead. The sands were of the color of wheaten bread and were ever shifting, and through and over the treacherous billows our carriage rocked, and sank, and rose like an ungainly ship, the while the oxen plodded on, horned heads low, tails swishing.

The journey had its pleasures. There was the changing of our foursome of hot thoroughbred greys for the four cool and sturdy blacks from my aunt's at a half-way house. This was a long, low mud hut, thatched and whitewashed, with the traditional cherry orchard in full bloom and dripping petals over the yellow straw of the roof and the oily-black, newly-turned earth of the garden. It was just beyond the desert and at the end of our domain, and here one of our bailiffs lived, some thirty-five miles away from civilization or our control, in happiness, honesty and cleanliness, with a buxom, capable wife and many flaxen-haired babies. Euphin was the third generation of desert-keepers and his luxuriant hair and curly beard were of the same color of the sands.

The coachman and grooms and herdsmen stretched uneasy legs, and spat, and rubbed down steaming horses and oxen. Farm lads cleared the carriage of its thick coating of sand. Euphin's elder girls ran to and fro with buckets of water and jugs of milk. While the blacks were being harnessed tea was served. We had ours on the porch, out of cups and with milk. Euphin entertained both the old coachmen in the kitchen, with tea out of tall glasses. The grooms and ox-leaders had theirs under the cherry trees, out of saucers, with slowly sucked lumps of sugar.

The house at Tcharnishovka was set in a hollow and reached through the farm; and the usual round flower-garden in front was surrounded by low granaries and outhouses. It was rather squat and very white.

The entire household was waiting for us on the broad steps. Aunt Catherine was very tall and stately, a Greek by birth, with lovely velvety eyes, a peach-tinted skin and a deep husky voice. Uncle was tall and silent. My cousins were a few years older than I and rather patronizing.

Our late arrival meant a belated bedtime, and I was carried off to the schoolroom with customary patronage, and yet some mysterious purposefulness. The boys were not even allowed to enter. The large lamp was already shedding its yellow light on the long table, strewn with books and papers. The girls pushed some toys at me, telling me to be quiet as they were busy, and with pink tongues between pearly teeth, and hands clutching tousled curls, they went on scribbling on long strips of paper.

"Show," said I, overcome with curiosity.

"It's not for little children," sighed Vera.

"It's sins, lots of them," Mara joined in blithely.

"I'm seven, seven now," I shouted.

"Dear me," screamed the twins' chorus. "So she is. Well, here's some paper. Get on with it."

But it was more easily said than done. To be sure, I had been to my first confession just after my birthday, but, though I was duly prepared by days of fasting and church visiting, and mother's explanations, the ordeal was not an ordeal at all, for the big, kindly Bishop put a soft hand on my head and just asked if I had been naughty and if I was sorry and would try to be good. And his purple robes smelt of cedar-wood and incense and his white hand, as I kissed it, of the same lovely soap as mother's, and the big church was dimly candle-lit, and the choir sang soothingly.

This was different. I had to compete with bigger children, whose sins filled whole sheets of paper. I tried in vain, feeling more certain of my iniquity and more unable to define it as time passed. The twins rescued me from a deluge of tears with a brilliant suggestion. Vera would add up our three lists and divide them into three parts. My tears were stanched; my pride swelled at this equality with my seniors by two years. The twins smiled a trifle sadly. They had worked so hard that day, remembering the slightest misdeed.

Next day went quickly between garden, animals, meals and church. All three of us were saddened, talking decorously in hoarse whispers. At dusk we went to every member of the household, asking their pardon on bended knees—from fat cook in her kitchen to shy and awkward uncle in his smoke-laden study; from mother's supercilious maid to the burly old butler. The hardest task was humbling ourselves to the boys; the easiest to Aunt Catherine, to whom we all gladly and perpetually knelt.

Then the carriages were announced, and we drove through the darkening village to the little white church. The small choir sang simply; the young priest intoned diffidently; it was all very different from the glorious, glittering city cathedral, or our immense, beautiful family church at home, but I clutched my long list in hot hands and thanked my cousins with all my heart, promising with fervor never to commit again any of the fascinating sins lent to me by my elders and betters.

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Communications

PLAINT OF A CATHOLIC MOTHER

New York, N. Y.

TO the Editors: I feel the anonymous mother in your July 15 issue is thinking too much of the world's opinion while trying to follow the dictates of her own desires (though I grant this is hard to avoid).

I have been married eleven years and so far have five children. Some neighbors consider us odd and strange but quietly seem envious of our children, individually for such charms as they may have and collectively for the companionship they find among themselves and for the implied force of our family strength in the years to come.

Two of my best friends, not living near me, have seven and eight children respectively, and I am quite envious of them, and two near-by friends each have five.

Our nearest neighbor has one child and can have no more, which contrast is brought home to us constantly by the loneliness of the child and the restlessness of the parents as well as by their combined desire to come over to our house where something is always happening. . . .

Not far from us live a couple with two children, an intelligent couple, and very "up and modern," with reasonable income and a good future. This mother concluded that she was going to have an ordered family of four, with at least six years between the groups of two, which was quite fitting to her as she has been the leading officer in her local Birth Control Group.

It was rather pathetic to me to find, because I like this couple, that the mother discovered when she wanted some more children that she couldn't have them and this continuing anxiety and worry finally brought her to a nervous breakdown.

I still believe that children are lent to us for an indefinite time to enable us to train them to know and to love and to serve God, and that the happiness granted to us in married life, the greatest happiness available to man, is made superlative to compensate for the trials and worries and deprivations which come in raising any large family.

It is never "convenient" to have children and most of those whom I know who have restricted families so as not to have their social engagements hindered have ended up in early divorce or in a sanatorium.

A family can be very sufficient unto itself, and difficulties are merely being invited if you are influenced by the "Jones Family" as to what is the proper social gesture for your immediate set.

A CONSTANT READER.

Wilton, Conn.

TO the Editors: The "Plaint of a Catholic Mother" has aroused in at least one of your readers a fervent hope that you intend to present in your columns the position of that group of Catholic women who, faced with the necessity for family limitation, meet their problem in full conformity with the law of the church, as promulgated by our Holy Father himself.

In a slightly self-righteous fashion, "Anonymous" looks askance at her co-religionists whose families consist only of two or three children. Does she realize that these parents may be forced by economic conditions (dare I suggest it?), by reasons of health or by other equally pressing circumstances of which she knows nothing?

To such couples there are open two courses. One is, of course, the "complete continence" to which your contributor refers. That this is the heroic way, no one denies. There is, however, another way, requiring, it is true, intelligent self-control and continence during certain periods of time. It seems to me that every Catholic husband and wife should unite in gratitude and renewed devotion to the Father through whose Divine Providence modern science has been able to produce another miracle. For miracle it most certainly is that, at the very time when external conditions are pressing most sharply upon family life, a way of determining the sterile and fertile periods in the menstrual cycle of the average woman has been presented to us.

So let me assure "Anonymous" that there are couples who lead a normal, if restricted, married life under the advice of their confessors and directed by a Catholic physician. Far from waiting for the "safe middle years to return to the table of Our Lord," together, they seek there the courage and mutual consideration which will make their family life and home more truly Christian.

The comments of friends and relatives should have little concern for the couple who have reached a common understanding in their philosophy of life. One can hardly expect non-Catholic parents to have the same point of view as Catholics upon birth control and many other fundamental problems. As to Catholic parents—it has not been my experience to meet many with the attitude to which "Anonymous" refers but if such do exist there is good field for missionary work on the part of the young couples who face their problems intelligently and according to the dicta of Church and conscience.

ANOTHER CATHOLIC MOTHER.

Altoona, Pa.

TO the Editors: I am not a mother, nor do I hope to be one, but I salute the anonymous author of the "Plaint of a Catholic Mother" and I congratulate THE COMMONWEAL for its timely publication. That is the kind of article, plain, truthful, pressing, practical, and absolutely needed today that should be presented to readers of the Catholic press—and is not.

Her experience in the Catholic women's club is only too true and any observant, experienced priest will confirm what this anonymous Catholic mother writes. She knows what's going on and speaks out the plain, ugly truth. Will it be heard? It's the best sermon I have heard or read in a long time. God bless the preacher!

S. M. GORMAN.

Michael Williams is taking a short vacation, so that his column, VIEWS AND REVIEWS, which usually occupies this space, is suspended for two weeks.

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The Screen

Comedy and Melodrama

THE APPEARANCE of a new Harold Lloyd picture should be an occasion for rejoicing among ardent film-goers. From the days of the early silent films, Harold's gags, nimble climbing and carefree meeting of trouble after trouble have always held their audiences and made this comedian a favorite. In "Professor, Beware" you discover the same enthusiastic Harold Lloyd (amazing, after all these years), the same wild, Mack Sennett chases, the same use of gags and the same good luck saving him from each catastrophe that were all part of every one of his pictures. However, "Professor, Beware" seems a little flat, a little emptier than usual. Maybe we are a little tired of Mr. Lloyd's particular brand of charm; maybe we prefer to consider his horn-rimmed glasses and silly cheerful air in retrospect. It remains to see now how the new generation take him to their hearts. Phyllis Welch is the girl who accompanies our hero in a wild chase across the country, and Lionel Stander and Sterling Holloway help the humor along in their own small but genuinely funny way; these two clever actors should be used more in the films.

In Walter Wanger's production, "Algiers," fine direction by John Cromwell, intelligent acting by Charles Boyer assisted by two beautiful foreign ladies, Hedy Lamarr (Austria) and Sigrid Gurie (Brooklyn), and a well-chosen supporting cast including Joseph Calleia, Gene Lockhart, Alan Hale and Johnny Downs, and an interesting story that has been adapted with sagacious economy of dialogue by John Howard Lawson and James Cain (for whom the postman always rings twice) make it an outstanding picture. Sought by the police, "Pepe Le Moko" seems perfectly happy with his friends and the lovely half-caste, Ines, in the colorful and dangerous Casbah section of Algiers until too great a desire for Paris and the French tourist, Gaby, lures him from his sanctuary to his doom. Here is adult entertainment, with the sad eyes and romantic face of Charles Boyer to fascinate the women, and both Miss Lamarr and Miss Gurie to keep the male audience absorbed. And for those who need more than a handsome face to make a picture a hit, there are some very exciting scenes, best of which is the one in which informer Lockhart gets his dues to the screaming accompaniment of a player piano.

"Love Finds Andy Hardy" is a touching and unpretentious little comedy that carries on in the films that series of stories about the Hardy family. If Mickey Rooney continues to improve with each picture as he has lately, there's no telling to what heights he'll rise. His understanding and sincere portrayal of the adolescent Andy make this picture good entertainment. The plot is slight and has to do with Andy's difficulties when he has two girls on his hands and he must take one to the Christmas dance. A subdued Judy Garland, as the little girl next door who helps Andy through his troubles, is at her best when she sings several new songs, "In-Between" and "Meet the Beat of My Heart." PHILIP T. HARTUNG.

Books of the Day

Affirmative Christianity

Morals Makyth Man, by Gerald Vann, O.P. New York: Longmans, Green and Company. $2.50.

ALTHOUGH this is the publication in book form of scattered essays which have appeared in English magazines, it is a unified and particularly well-balanced exposition of Thomistic ethics. Avoiding the attitude of a large number, "Can anything good come from outside the Church?", Father Vann shows that Thomism embraces whatever is good in other systems, synthesizing them in a complete and intellectually satisfying ethic. Thomism is based on free will, but allows for the fact that many actions are determined; it cannot accept hedonism as the exclusive principle of ethics, but admits that men need some pleasure; it steers a careful course between the total subordination of the individual to society and his entire freedom from any restraint placed upon him in the name of the common good; it is a system founded on law, but is not legalist.

Not only does Father Vann (following Saint Thomas) admit whatever is good in other systems, but he also acknowledges that at times certain elements of Thomism have been so emphasized by some Catholics as to throw them out of perspective. Thus "the 'moral systems' of the legalists whose whole effort was directed to precise delineation of the boundaries between what is allowed and what is forbidden" were too exclusively concerned with the negative effort of avoiding sin. Their work became largely a codification of prohibitions. "Christians," says Father Vann pithily, "have sometimes made negation their object; Christianity's aim is always affirmative."

On the other hand, he remarks, the "refusal to acknowledge that there can be anything to criticize in Catholic society—a refusal due, it would seem, to a sort of collective inferiority complex, fruit of the centuries of persecution and oppression—this refusal, as it is the cause of the hatred of Catholicism, as it is the cause also of secession from the Church ('The saints had for three centuries been calling in vain for the reform of the Church when the tempest of Lutheranism broke'), so also it is the greatest practical obstacle to the reunion of Christendom."

Would that one of Father Vann's epigrams, "Unity in essentials does not mean uniformity in accidentals," could be written on every Catholic heart. And his quotation from another Dominican, Father Stratmann, should be required reading for every Catholic writing on the Spanish war:

"Anyone who is acquainted with the spirit of both Catholic and non-Catholic cultivated and ignorant thought, knows how depressing it is when everything to do with the Church is apologized for and justified. We know what a relief it is when shadows are acknowledged to be shadows, stains to be stains, puzzles to be puzzles. How much better it is to acknowledge and bewail that Catholics in practical daily life, lay people, bishops, Popes, have, to a great extent, forgotten that the Church is the bearer of the Spirit and the Office of Christ, the Mother of all mankind, the Mystical Body of Christ, and that in the course of the world's history her members have fallen short and still fall short of her high calling. If this is acknowledged the Catholic ideal stands much higher and is much purer." J. ELLIOT ROSS.

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DRAMA

Shakespearean Comedy, by H. B. Charlton. New York: The Macmillan Company. $3.50.

THE PHILOSOPHY of tragedy has attracted a host of thinkers but the philosophy of comedy has won no comparable study. Professor Charlton presents this book as an attempt to apply to comedy the critical method of Aristotle, whose treatise on tragedy we have, but whose treatise on comedy is lost.

The age of Shakespeare was essentially and inescapably romantic, with love a thing of vital importance in life as the Elizabethans knew it, but with wooing represented on the stage according to the elaborately prescribed formalities of the age of chivalry. "Love's Labour's Lost" was mere gay trifling, but "The Two Gentlemen of Verona" was an endeavor, real but crude, to adapt the world of traditional romance and all its implications to the service of comedy. Shakespeare failed because the spirit of medieval romance shriveled in the presence of comedy; inadvertently he made romance comic. In disgust at his failure Shakespeare produced "The Taming of the Shrew" in which he burlesqued the ceremonies of romance's most ecstatic experience, the "mystery of wooing." But, like his age, Shakespeare was romantic and in "A Midsummer Night's Dream" he returned to the problem of discovering a mode by which the romantic temper of his time might find adequate satisfaction without abandoning the world-old human instinct for the comic. He made definite progress for, although fantastic and unreal, "A Midsummer Night's Dream" implied that men who discard cool reason for the frenzies of fancy and sentiment become the victims of the world and the butts of its comedy.

In Falstaff Shakespeare gave his genius free rein, but the mighty man of wiles and boasting failed at last to satisfy his creator's demand for a hero endowed with a sense of those forces in human life which enrich it immeasurably and which for Falstaff had been as if they were not. For such a hero Shakespeare casts about in the so-called "dark" comedies, "Measure for Measure," "Troilus and Cressida" and "All's Well that Ends Well," and in them dramatically advances toward the conviction that love and human charity are what make living worth while. But it is only in "Much Ado about Nothing," "Twelfth Night," and "As You Like It" that the process of Shakespeare's growth in the art of comedy reaches its consummation. Here man's instincts and intuitions, his emotions and his moods, his reason and his common sense have their legitimate place, and love justifies its primacy among the themes of Elizabethan comedy. Here "comedy is seeking in its own artistic way to elucidate the moral art of securing happiness by translating the stubbornness of fortune into a quiet and a sweet existence." To the eyes of Shakespeare, says Professor Charlton, "love is the one way to supreme happiness on this earth," not love which is the lust of Roman comedy but love which is the *caritas* of Saint Paul.

This is a stimulating and provocative study, closely woven, sound in scholarship, humble in its acceptance of earlier views, courageous in the pronouncement of its own, and complete in its knowledge of the history of comedy and in its mastery of the plays it discusses in intimate detail. It is unfortunate that such striking virtues should march to the accompaniment of so leaden-footed a style.

JOSEPH J. REILLY.

The History of Motion Pictures, by Maurice Bardèche and Robert Brasillach; translated and edited by Iris Barry. New York: W. W. Norton and Company, and The Museum of Modern Art. $4.00.

WE ARE particularly fortunate in this country for having had Iris Barry translate and edit this history of the motion pictures. Her sane judgment and sound evaluations are exhibited many times, not only in the editorial postscript, which brings the history up to date, but also in the frequent footnotes which quickly correct the authors whenever they err in fact or in comment. Written in 1935 by two French authorities on the cinema, MM. Bardèche and Brasillach, this history of the seventh art stands as the best book in this field. Perhaps being written from the French point of view with additions by a reliable American critic, the book has more value for its continental flavor of balance than would a similar American work that might be liable to over-emphasize films made in the United States.

MM. Bardèche and Brasillach have organized their great collection of data well. They divide the history of motion pictures into six main periods and describe in each chapter the importance of the period and the developments in each producing country. "The Birth of the Film, 1895-1908," covers early experiments, the showing of the first film by the brothers Lumière, the work and troubles of Edison, the fantasies and tricks of Georges Méliès, who broke away from reportage and newsreels, "The Great Train Robbery," America's regard for this rich and entertaining industry. "The Pre-War Film, 1908-1914," discusses the rise of Pathé, the misdirected energies of the "art" films in France and Italy which were a hindrance to the true art of the cinema because of their use of the stage technique, actors and dramas, the birth of censorship in Chicago (which the authors call "Gangsterland"), "Quo Vadis" and "Cabiria," Max Linder, the Swedish films which first made the world realize that the art of the motion picture should be respected, the war in America between the Trust and the Independents, the move from the East to Los Angeles, Mack Sennett, development through pantomime and symbolism, the rise to third rank in importance in international trade.

"The Cinema during the World War" is mainly the story of the passing of supremacy in the field from Italy to Sweden to the United States with emphasis on such names as Judex, Maciste, Selma Lagerlof, Stiller, Seastrom, Mary Pickford, Griffith, Cecil B. De Mille, Thomas Ince, Bill Hart, Charlie Chaplin, and the many serial pictures. In "The Emergence of an Art, 1919-1923," stress is placed in the intellectuals' interest in the cinema, the predominance of French directors, the great work of the Swedes, the expressionist films of the Germans, the rise of Hollywood with its star system, scandals and Code of Morality, and the supreme genius of Charlie Chaplin. "The Classic Era of the Silent Film, 1923-1929," continues the authors' analyses of the best work of the leaders before the talkies were to change the technique entirely. René Clair, Pabst, Lang, DuPont, Eisenstein, Vertov, Pudovkin, Von Stroheim and again and again Chaplin receive homage. The authors grow sentimental about the end of this period, which is to them the death of an art. "The Talking Films, 1929-1935," covers the mistakes and triumphs of this field, in all countries, from "The Jazz Singer" to "La Maternelle."

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Whether you agree with MM. Bardèche and Brasillach in all their comments on the thousands of films discussed in this history is of no great importance. They have done an outstanding service for the art in which they believe so firmly. It is unfortunate that they must come to the conclusion that the art of the film has so far been primarily an industry "and often the basest of them all." Their stress on the work of the directors rather than on that of the actors is healthy and bears out their own definition that "art is nature seen through a temperament." The French collaborators and Iris Barry close their long, excellent survey with summaries in which they express their hopes for the future progress of the films. With high aspirations, we might ask too, with one of those directors in the French Advance Guard of the '20s, who entitled his cinema experiment, "Of What Are the Young Films Dreaming?" PHILIP T. HARTUNG.

RELIGION

Von Hügel and Tyrrell, by M. D. Petre. New York: E. P. Dutton and Company. $1.85.

THIS is a cruel book. An English lady who admires the modernist Tyrrell has composed it in order to show us how living Tyrrell is, and she shows us how dead he is. She has invited a cadaver into the drawing-room, with an Anglican canon to keep smiling at it, and Von Hügel to converse with it, and the irony of the situation is terrible. It does not evoke pathos: we cannot weep. We freeze; we are not so used to death.

I will not say that the English lady should have done nothing of this kind. (The historians demand strange things.) But she should have been hostess in a different manner. She might have said, "Look, how well he answers though he is dead." Then we would have been touched. But what a mockery to treat him as living, to invite a corpse to go through its paces, and then to treat it as if it had! That is merciless.

Tyrrell is not living. Even the enemies of the Church do not rally round him. They have other leaders. He is too insignificant. He was made to seem significant only by a passing fashion. He who is living and significant is the Pope Pius X who condemned him, and by that act tried to save him. Buried in St. Peter's at Rome, Pius X occupies the papal tomb near to which of all the papal tombs, save that of Saint Peter, the modern pilgrims like most to pray. All pray there with humility and with request but most with gratitude. He is the man of the hour, the giant, the father of a renewed Christendom. He is what poor Tyrrell thought he himself was, or was to be.

Let us not be too hard on Tyrrell. There were better men who made some of his mistakes. A man with a real brain, though a somewhat clanking one, Von Hügel, his correspondent, was capable of falling into an intellectual smugness similar to his. Von Hügel spoke of Pius X condescendingly as "a peasant of simple seminary training, speaking to some two hundred million souls of whom doubtless, a good nine-tenths, at least, are even less cultured than himself. . . ." But Von Hügel did not have the overweening pride in his own self which ended by making Tyrrell in his own last days ghastly and ridiculous.

How terrible then for Tyrrell to have his pride pursue him after death! His English friend, Maude Petre, continues it for him. In 1938 she mocks him with it, holding him up in all his emptiness to the public view.

DANIEL SARGENT.

The Daughters of Dominic on Long Island, by Reverend Eugene J. Crawford. New York: Benziger Brothers. $3.50.

AN EXHAUSTIVE historical study of the Dominican teaching Sisters of the diocese of Brooklyn. Father Crawford shows that twelve American communities of Dominican Sisters can trace their origin to the famous Dominican convent at Ratisbon, Germany—or about 5,257 individuals—and of these, that 4,746 can trace their origin to Ratisbon through the American foundation made in Brooklyn in 1853. The present volume is equipped with copious notes and statistics and is the most complete work on the subject available.

Sister Mary John Berchmans, by Sister Mary Edwin O'Neill, R.H.N. New York: Benziger Brothers. $1.75.

THE BIOGRAPHY of a saintly member of the Sisters of the Holy Names in Oakland, California. The book consists mainly of notes from the subject's spiritual diary and reminiscences of friends and co-workers. Little attempt is made to present the life of Sister Mary John Berchmans in the usual chronological manner.

A Handmaid of the Holy Rosary, by Benedict Stolz, O.S.B. New York: Benziger Brothers. $1.50.

A SIMPLY written account of the founding of an Arab Congregation of teaching Sisters by Mother Alphonsus of the Rosary (Sultane Marjam Rattas). This congregation is active in Palestine today, numbering 102 members whose work is teaching native Arab girls and the almost constant reciting of the holy rosary.

Juxta Crucem: Life of Basil Anthony Moreau, C.S.C., by Gerald M. C. Fitzgerald, C.S.C. New York: P. J. Kenedy and Sons. $3.50.

A TREATMENT of the origin and growth of the Congregation of the Holy Cross at Notre Dame, Indiana. It includes a definitive biography of the founder of this famous religious family presented by Father Fitzgerald, C.S.C., known for his "Letters of Father Page." The book is well documented and equipped with illustrations of notable pioneers of the Holy Cross Congregation, including the celebrated Brother André of St. Joseph's Oratory, Montreal.

The Life of Father Francis Jordan, Founder of the Society of the Divine Saviour; translated from the German by Winfrid Herbst, S.D.S. St. Nazianz, Wis.: The Society of the Divine Saviour. $1.45, *postpaid.*

THIS story of the founder of the Society of the Divine Saviour would make easier reading if it had been presented in a more attractive format. As it is, the present five hundred odd pages resemble an old-fashioned textbook and it would be a hardy reader who would dare them all.

Hidden Apostles: Our Lay Brother Missionaries, by Pierre Duchaussois, O.M.I. Buffalo, N. Y.: Missionary Oblates of Mary Immaculate. $1.50.

AN OUTLINE of the varied life of an Oblate lay Brother, particularly in the two vicariates apostolic of Athabaska and Mackenzie in Northwestern Canada. Numerous photographs attest the hardships of these heroic apostles in the frozen North.

MARY FABYAN WINDEATT.

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Revolutionary Religion: Christianity, Fascism, and Communism, by Roger Lloyd. New York: Harper and Brothers. $2.00.

FASCISM, Communism and Christianity are the three great revolutionary religious forces in the world today. That is the contention of Canon Lloyd—it is also the contention of many others, including Monsignor John A. Ryan. Fascism (including Nazism) and Communism are religions—they fulfil all the necessary conditions: something to worship (in their case the State), and a plan for the betterment of human existence (exalting Materialism with them). Over against these is Christianity, in many ways the most revolutionary of all, based as it is on Love.

Canon Lloyd holds Communism the more formidable foe, because of its avowed international character, whereas Fascism generally exalts nationalism or race. But his belief that Christianity offers "the more excellent way" for the same reason plus its fundamental recognition of the existence of God is hampered in its development by the very fact that he continues to belong to one of the most national of churches, and that he holds it to be "a debatable point" whether Christ did found a universal, supranational Church. How is the message ever to reach all men, if each nation has its own brand? Pope Pius XI has given the same line of argument better than is presented in this, in many ways, excellent treatise, just because he knows that Christ did leave such a dynamic, revolutionary religion.

FLOYD KEELER.

Our Lady of Sorrows, by Charles Journet. New York: Sheed and Ward. $1.00.

THE ONLY thing to do when given a treasure such as Journet's "Our Lady of Sorrows" is to welcome it and say, "Thank you"—both to the author and the translator-publisher.

The introduction begins: "Let us think on the love that was between Jesus and His Mother." Then Journet takes each of the seven incidents, under which all Our Lady's sorrows are gathered, and with great simplicity leads us to look upon the growth of pure love. For in the love of the Virgin we meet that question which, even though unacknowledged, is at the back of every human mind: Why must that which is good be mortified? The answer comes: "It was of necessity that something in itself lawful, something incomparably pure and holy and delicate should be thus eternally broken. The Virgin's sacrifice could never be the renunciation of sin, for she had no sin; it could only be the renunciation of things holy for the sake of things holier. . . . More fully than any who should come after her she was to enter into the Kingdom of God, the Kingdom of spiritual relationships." As the simplicity of the book itself comes from the clear gaze of love, the depth of truth contained in this small volume will only be fathomed after long use.

SISTER MARY OF THE COMPASSION.

SCIENCE

Isaac Newton, 1642-1727, by J. W. N. Sullivan; with a Memoir of the author by Charles Singer. New York: The Macmillan Company. $2.50.

FOUR years after Galileo's "Discorsi" appeared, Isaac Newton was born in the small manor house in Woolsthorpe, Lincolnshire. Galileo had first shown that Aristotle's principles of mechanics, which were abstracted from every-day observation, disagreed with observation when applied to systematic experiment. It was Newton,

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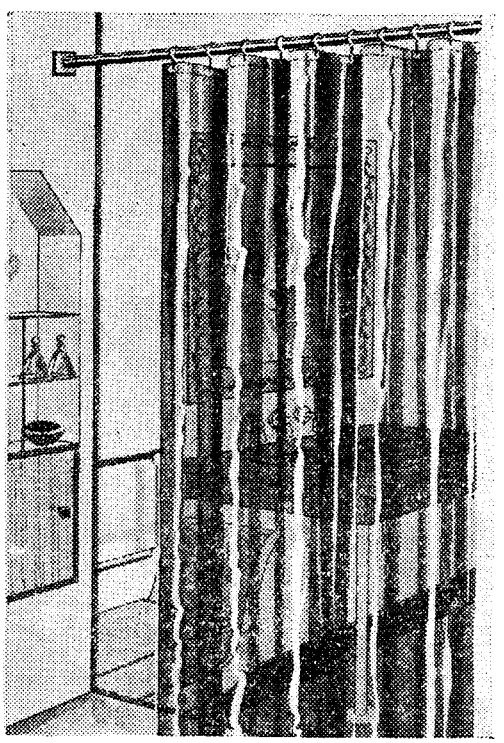

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THIS Review aims at carrying out the wishes of the Holy Father, expressed in his letter *Rerum Orientalium*, of helping Catholics in the West to understand the Christian Tradition of the East, both with a view to a fuller knowledge of their own Catholic heritage, and as the best way to prepare for the Reunion of the dissident Eastern Churches.

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however, who brought the new mechanics into a form in which it was to remain the basis of physics for more than two hundred years, until enormously improved methods of observation at the beginning of the twentieth century showed Newton's laws also to be only approximations.

Dynamics (that is the field we are discussing) shows its most spectacular applications in engineering and astronomy. The former was still so primitive that friction, whose action had deceived Aristotle, played still the dominant rôle. Newton brought Galileo's ideas into precise quantitative form, applied a mathematical method newly invented by himself (the calculus, now the indispensable tool of physical science and engineering) to it and by his law of gravitation succeeded in explaining Kepler's empirical laws of the motion of the planets.

Not only mechanics but also optics was completely reformed by Newton through his discovery of the spectrum of colors into which white light is separated by a glass prism. Surely many people before Newton had played with such glass prisms, but Newton's genius showed in the selection of those experimental conditions which gave the crucial results and in the clarity of the conclusions he drew from them in the face of entrenched contrary opinions. This discovery not only proved colored light, not white light, as the fundamental phenomen, but spectral analysis has become now the most important clue to the structure of matter and a powerful tool in astronomy as well as industrial chemical analysis.

The present book is mainly concerned with the personality who made these fundamental discoveries, himself often a puzzle. Nothing in his ancestry foreshadowed his genius. His father, a weakling and drunkard, died early. His mother, to whom he was deeply attached, chose for her second husband a clergyman. Newton's family was, however, well off, and he went to a good school and then to Cambridge. His first great discovery was made when he was twenty-four. At twenty-seven he was a professor at Cambridge. His main characteristics seem to have been his conscious intensity of work, deepness of concentration and the clarity that resulted therefrom. When he worked he forgot to eat and sleep. Human contacts, so important to Americans, meant nothing to him, he wanted to be left alone and got angry when smaller minds, concerned with personal matters, disturbed him. While his great achievements lie in physics and mathematics he devoted only short periods of his life to these fields. Much time was consumed with chemical, or rather alchemical, experiments, which did not lead to known results. Of the greatest importance to him, however, were his theological investigations, chronology of the Old Testament, exegesis and criticism of the text, in which he tried to argue for Unitarianism. He was strongly anti-Catholic. In later life he took public office. As Warden and Master of the Mint he directed successfully the recoinage of England. He died at eighty-five.

The present book is a posthumous work of the well-known writer, J. W. N. Sullivan. It is interestingly written, gives a vivid picture of its subject, but suffers somewhat from repetitions, which a last revision by the author would probably have avoided.

KARL F. HERZFELD.

The Evolution of Physics, by Albert Einstein and Leopold Infeld, reviewed in our issue of July 8, was erroneously attributed to The Macmillan Company. The book is published by Simon and Schuster.—The Editors.

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The Inner Forum

DETAILED plans for the 1938 Annual World Congress of university Catholic federations have recently been circulated. The congress this year will meet from August 20 to August 24 at a mountain hotel near Ljbuljana, Jugoslavia, for a study session devoted to the theme, "The Catholic Student in the Face of the Communist Problem." On August 24 the congress moves to Bled, where it continues through the 28th; the final day, the 29th, will be spent in Zagreb. The whole undertaking is being organized by Pax Romana, International Secretariat of University Catholic Student and Alumni Federations, which has an American Committee at 30 West 60th Street, New York, N. Y. Because of the very reasonable charges at the Congress it is actually possible for Americans wishing to attend to do so at a total expense of around $200; anyone interested should apply to the American Committee, stating with what federation, if any, the applicant is connected, as well as the college or university concerned.

The ten days of this year's Congress are devoted in part to study sessions and in part to general meetings on the theme. The whole ten days will have a liturgical setting in the form of daily Mass. There will be subsecretariat meetings on the Press, Social Action, the Missions, the Eastern Rites; there will be a documentary session on the results of the survey on Catholic students in the face of the Communist problem as well as a similar session, illustrated with motion pictures, on the Christian-Social movement and Jocism.

Last year in Paris the International Assembly of Pax Romana tentatively accepted the invitation of America to hold the 1939 world congress in the United States. This invitation will be definitively acted on at the Jugoslavian congress this summer. In view of the world's fairs in New York and San Francisco, next year seems to offer a particularly favorable opportunity to extend to European members of Pax Romana an invitation to visit our country.

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